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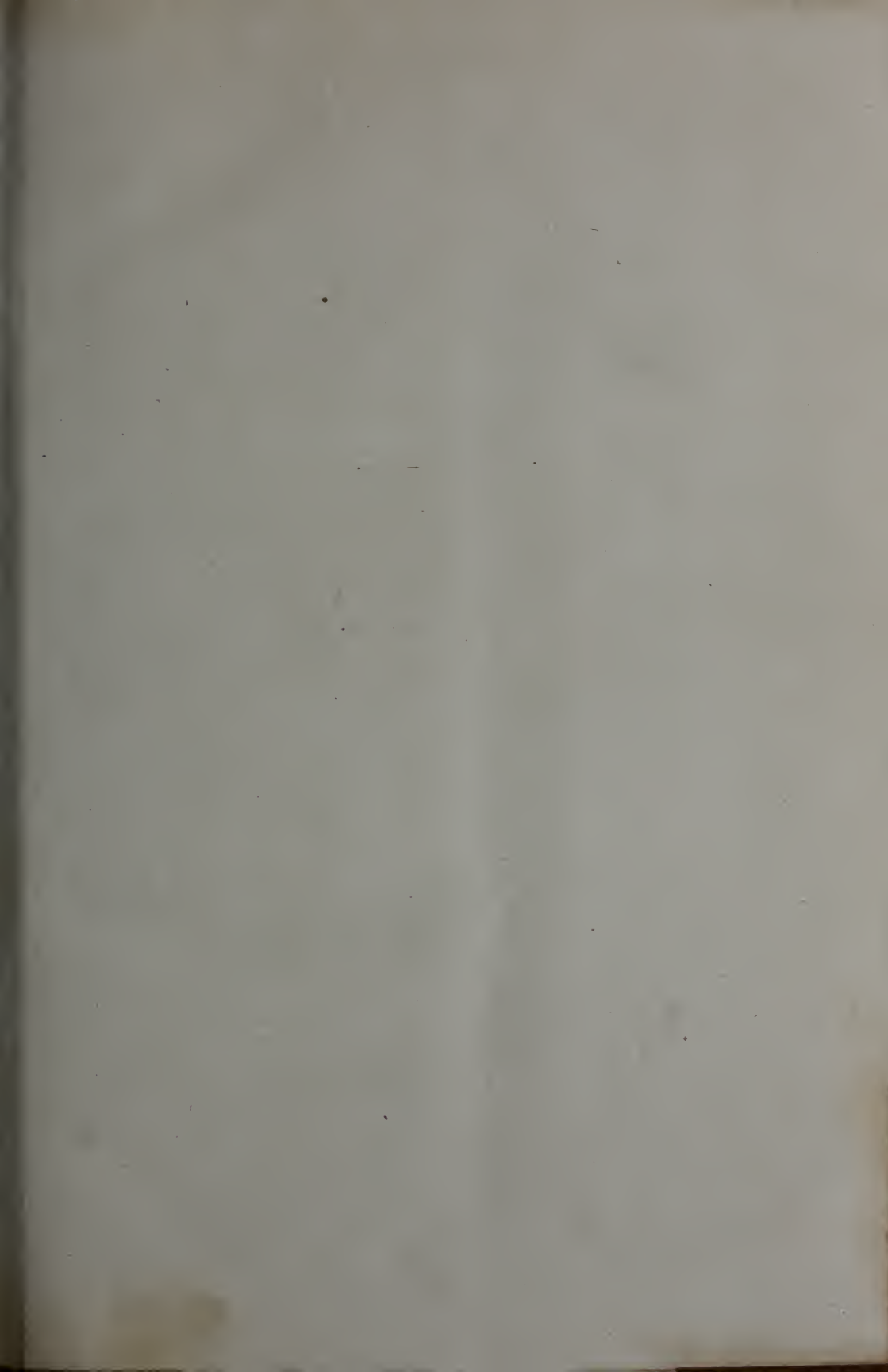
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CHRISTIAN WORK

A MAGAZINE

OF

Religious and Missionary Information.

TURKEY, ENGLAND, AND PROTESTANTISM.

By JULES FERRETTE, MISSIONARY AT DAMASCUS.

MUCH has been said in regard to the quarrel which broke out nearly a year ago between the Turkish Government and the Protestant Missionaries at Constantinople, as well as of the view which the English Ambassador, and afterwards the Foreign Office, took of the matter. All possible arguments have now been brought forward on both sides, and my object is neither to add my own contribution to the arguments of either party, nor to venture to give my own judgment in the pending cause; but to direct attention to some points which, if they had been sufficiently considered, might perhaps have prevented the whole quarrel.

I will attempt to show what view the Protestant Church, the Ottoman Government, and England should entertain of each other, as natural allies or natural opponents. This has been done by others, but my excuse for also attempting it is, that I think I have some new light to throw upon these matters.

Of the great European powers, those with which Turkey is chiefly concerned are Russia, France, and England. Russia has been to Turkey in some instances a useful ally, at other times a powerful enemy; but at all times a very dangerous neighbour. The danger of Russia's neighbourhood to Turkey chiefly consists in this, that very nearly the half of the population of the Ottoman Empire are Christians. Of those Christians, the greatest number belong, as Russia herself, to the old Orthodox Church, are of Slavonic race, and speak the Slavonic language. What is most serious of all, if we overlook exceptions, the nearer a Turkish province is to Russia, the more sure is the Christian, Orthodox, and Slavonic race to form the overwhelming majority of its population. Turkey in Europe is, in the main, a Christian land under Mohammedan rule. Constantinople, the capital of a Mohammedan Empire, is surrounded by Christian provinces, and

is itself, to a very large extent, a Christian city. All these Christian populations, of whatever sect, and especially of the Greek Church, which has not changed an iota of its liturgy, doctrine, or discipline for ages, still pray, in every part of their services, not for the present sovereign of their country, but for the Orthodox Emperor, as they did before Mohammed II. had conquered Constantinople. This "Orthodox and Most Pious Emperor" can hardly be any one but the Czar, whose predecessors assumed the imperial title, not without the pretension of being actual successors of the Constantines. Such being the state of matters, it is not difficult to understand the relation in which Turkey stands to Russia as a neighbour, whether in war or peace. In time of war, Russia has an overwhelming army encamped in the heart of the enemy's dominions, and ready to rise at any signal that she chooses to give. In time of peace, Russia has, or may have, a stronger footing in European Turkey than the Sultan himself, and is at liberty to take advantage of this state of things as a preparation for eventual war. Whether in peace or war, Russia may pursue in Turkey an object which is limited for the present; but the ultimate ends of Russia with regard to Turkey cannot be limited. The nature of things as here set forth, and fully illustrated by history, geography, and statistics, prevents Russia from having any other ultimate object, with regard to European Turkey at least, than its annexation, and the occupation of its capital. Such being the state of things, Russia and the Orthodox Church can be in no special sense the natural allies of the Ottoman Government.

The next government, the relations with which must form an anxious part of the occupation of Ottoman statesmen, is France; and France, with its "Very Christian Emperor," stands naturally as the champion of Roman Catholicism in the East. The

manner in which this has come about, when there are in Europe countries more Catholic than France ; when the Queen of Spain enjoys the title of Catholic Majesty, and when Austria rejoices in the rule of an Apostolic Emperor ; would require historical explanations which it is not my present purpose to give. It will suffice to say, that all Latin convents and missionary establishments, though inhabited by subjects of other Catholic sovereigns, are, in virtue of treaties with Turkey, subject to the protectorate of the French Consuls. The French Consul alone has a right to be present officially at the Latin mass ; and there, as the representative of the Emperor, he receives honours which, according to liturgical rules, should be paid only to sovereigns. France is very anxious to maintain a state of things which increases its *prestige* in the East, and she purchases its maintenance, not only by showing no negligence in exercising her legal right of protection over Latin establishments, inhabited exclusively by Europeans, but also by extending that protection to all proselytising efforts of Latin missionaries among those native Oriental Churches whose members are subjects of the Sultan. The success of these efforts would appear wonderful, if due only to the apostolic zeal and argumentative powers of Romish missionaries. But when we are aware, as all residents in Turkey are, of the means, anything but spiritual, by which such conversions of entire Churches are obtained, the feeling of wonder diminishes ; or we must reserve it for the blindness of the Turkish Government, which for years, if not for a century or more, has been allowing a mode of political proselytism, the effect of which is virtually to transfer the allegiance of hundreds of thousands of Christian subjects of the Porte to a foreign Government.

Were the result of those efforts merely to weaken the Orthodox Church, which the Ottoman rulers may naturally enough look upon as an immense entrenched camp of Russia within the Turkish frontier, the apathy or connivance of the Porte might not only be understood, but even ascribed to a measure of wisdom. That wisdom would consist in creating a counterpoise to Russian influence in the internal affairs of Turkey, by giving a similar influence to France. It would very much resemble that of the man who, being lame of one leg, found no other means of setting matters right, but the ingenious one of breaking the other. But these efforts tend to weaken and divide, not only the great orthodox Church, which will always be too Russian, but also other ancient Churches whose centre of gravity is entirely within the frontiers of Turkey, which have no natural connection with any foreign power, and which the Ottoman Government could, if it chose, transform into so many national Churches, having their welfare connected with all the great interests of the Empire. Instead of this, large portions, not only of the Orthodox, but of the Armenian, the Jacobite, and of the noble, beautiful old Nestorian Church, have fallen a prey to the Jesuits.

Their ancient liturgies have been barbarously mutilated by the Congregation of Rites, and—what ought to be more serious in the eyes of the Turkish Government—the people of these Churches have become virtually French subjects.

It will not be useless to explain here how this has been hitherto and is still daily accomplished. A Nestorian, Jacobite, Armenian, or Greek village is unjustly oppressed, sometimes by its own clergy, sometimes by the Turkish officials. Unable to obtain redress by application to the legal authority, they apply to the French Consul. He answers that he cannot officially protect them, as they are subjects of the Sultan. If they were Roman Catholics he could protect them, not officially, but *officieusement*, which is practically the same thing ; as they are schismatics, he can do nothing for them. They go to the Russian Consul, whose Government is towards Turkey and other powers in a delicate position, and fears to compromise its real influence over the Christians of the Empire by encouraging its agents to carry on active proselytism in favour of the Orthodox Church. Finding no hope there, they go to the English Consul, who declines to interfere, for he knows too well how little support he could expect from his Government, even when protecting *bonâ fide* converts against gross persecution. They therefore finally return to the French Consul and ask, what are the terms on which he can protect them. These are, of course, that they should become Roman Catholics. If the clergy and people are agreed, the change is made merely by submitting to the Antipatriarch, appointed by the Pope to be the superior of all those who shake off the obedience of the legitimate Patriarch of that nation ; and by allowing their old liturgical books to be mutilated or interpolated in the parts which oppose the more modern innovations of the Church of Rome. The priests remain priests, the bishops bishops, the monks monks, and the nuns nuns. The monasteries, churches, and all the church property, pass to the Secession, with the people, as belonging not so much to the creed as to the community. If the people, a short time afterwards, as is generally the case, wish to return to the creed of their fathers, they are told by the French Consul that they are free to do so if they please, but the monasteries, churches, and church property must remain in the hands of the Romish Antipatriarch, as those temporalities belong less to the people than to the creed. If, instead of the clergy and people of a parish or diocese being united, it is only the clergy who wish to become Romanists, the French Consuls manage that the church and church property shall remain in the hands of the clergy,—the people being considered as mere rioters who refuse to follow their own pastors. But if it is the people who wish to secede without the will of the clergy, then, by the authority of the French Consuls, the church and church temporalities are declared to follow the people, and the clergy are driven away as false pastors, to be replaced by other priests, ordained by the Antipatriarch. I do not say that the French Con-

suls are instructed by the Emperor to make such a use of their influence, but such is the practice; and the more a French Consul exerts himself in this way, the more certain will be his advancement.

The other great power, with which Turkey has necessarily much to do, is England, which is a Protestant power. I have kept England and Protestantism for the last, in order the better to compare their relation to Turkey with those of Russia and the Orthodox, or France and the Romish Church.

That England, alone among the Great European powers, has a permanent interest in upholding Turkey, is too generally admitted to require demonstration. For years past and for years to come, every successive government of England has supported or will support Turkey. But England is not governed only by its interest. The apparent selfishness of the English can only deceive foreigners not accustomed to deal with English people. The truth is, as the French Emperor once remarked, that the English are a nation characterised by great intensity of feeling, especially in questions of moral or religious interest. Should the Turkish Government, as nobody would have anticipated a year ago, become an enemy to the Protestant religion, or to religious liberty, the English nation would no doubt resent it. That national resentment would, in the long run, influence the conduct of the English Government itself towards Turkey.

Putting aside the question of justice, the Ottoman Government must be ill-advised indeed, if it should venture in this manner to alienate from itself the feelings of its best ally, unless for some important and adequate reason. Such a reason might exist, if there were any danger of seeing Protestantism, with England at its back, take in Turkey the same threatening position that the Orthodox and the Romish Churches necessarily occupy. But the Ottoman Government never could entertain such a fear, unless the very nature and essential constitution of Protestantism be totally misrepresented to them.

Protestantism is not, like some religions, necessarily connected with a special spot of the earth. It has its sanctuary on no particular mountain, small or great, and recognises as its capital no particular city. Its centre is neither inside nor outside of any particular kingdom,—it is everywhere; or, in other words, Protestantism is a Church Catholic. It rests on the Bible, and wherever a Bible is to be found, there Protestantism has its altar, its sanctuary, and its holy mountain. From this Catholicity of Protestantism results its capability of becoming national anywhere, of connecting itself with the institutions of any country, of identifying itself with the interests, and forming a part of the life of any nation. Protestantism forms as many national Churches as there are Protestant countries; those Churches are independent of one another; and in no country where Protestantism is the national religion, does that religion serve as a pretext for foreign intrigue, as a means of enslaving the

country to a foreign power, or of claiming from the subjects of that country a greater or higher degree of allegiance to a foreign sovereign than to their own. Protestantism preserves this national character, even where it is not the religion of the majority. In France, for example, where Protestants are only two millions out of forty, the Protestant Church calls itself the National Church of France, and such it is,—Protestantism in France deserving the name of National Church more than the Romish Church whose head is a foreign priest and a foreign sovereign. Protestantism is more national in France than Roman Catholicism, for the jurisdiction of its consistories and synods is commensurate with the national frontiers, out of which those courts acknowledge no superior. The Romish bishops cannot boast of so much. The French Protestant Church prays in the national language, while the Romish Church in France prays in a foreign tongue which the nation does not understand.

Finally, the foreign connections of the Romish clergy of France are a continual danger to the nation, a continual trouble to each of its successive Governments; while Protestantism, the true national Church, gives the nation or its Government no trouble whatever. So will it be with Protestantism when fully organised in Turkey. It will, according to all probability, for a long time remain a religion of the minority, but of an enlightened minority,—of a minority knowing how to identify its interests with those of the nation and of the empire. The Ottoman Government, at the head of which are now such able and intelligent statesmen, ought not to misinterpret the fact that, for the present, Protestant pastors and missionaries in Turkey are mostly foreigners. This is a mere transitory state of things, never intended by any of the parties concerned to be perpetual. Such is the nature of Protestantism, that wherever, by the efforts of a foreign missionary, a native community has been formed, those native converts, however thankful to the missionary, begin to wish to have a pastor of their own blood and kindred, speaking their language without a foreign accent, conforming to their national habits, understanding their modes of thought and action. This native ministry must also, in course of time, cease to be dependent on foreign aid. This aid, temporarily given by foreign Boards, is given on conditions to which men of a totally different country, who know that they are Protestants, and are able to read the Bible for themselves, must find it more and more difficult to submit. The slightest occasion which will arouse the native Churches to a feeling of their dignity, will determine them to make an effort to support their own ministers. The same laws of association which govern Protestantism all over the world, will lead the Protestant Churches in Turkey to associate with one another, either according to varieties of opinion, or according to the geographical division of the country, so as to form several consistories and synods.

A central conference will connect all these fractions, and so will the National Protestant Church of the Turkish Empire be finally constituted. It will then have its own missions, both at home and abroad, and require no more foreign aid, either in men or money. The various missionary and benevolent societies which are now at work in laying the foundations of the Protestant Church of the East, will withdraw, as soon as they see their task accomplished, and will turn their activity to some other country. Ottoman statesmen would be entirely mistaken if they imagined that any other course of action could be adopted, or other results contemplated.

It is, in my opinion, most important that these principles should be fully understood. And let it not be imagined that such considerations are beyond the reach of the men who have an influence on the formation of opinion in Turkey, or in the councils of the sultan. Persons who think so, quite undervalue Ottoman statesmen. They form their judgment about Turkey upon antiquated evidence, and are totally unaware, both of the great progress made during the last few years, and of the irresistible impulse which that movement of progress has now acquired.

I have been for nearly ten years a resident in Turkey, and saw it during the last years of its stationary period. I have been so much struck by its present transformation, so much convinced of the superiority of the men who, few as they are, have been able so rapidly, though gradually, to make order, in every branch of the administration, emerge out of disorder, that when I heard of the conflict between the Porte and the missionaries, I could not help thinking that there was some misapprehension or mistake. The Porte must have acted in this affair without premeditation, for a moment of premeditation would have led it to see that it was acting against its best friends, and compromising its greatest interests. The Porte did what it did without any necessity: not even the necessity of giving temporary satisfaction to Mohammedan feeling, for that feeling did not exist at the time.

If any one in Turkey knew that there were a few Protestant converts from Islamism, and if that knowledge excited some discontent, this was limited to Constantinople. The act of the Porte made the fact known throughout the empire, and produced among the Mohammedans an agitation the nature of which varied according to places; but which, in some instances, might have involved the Government in serious difficulties. In some places the Mohammedans wished to become Protestants *en masse*, and thousands would have done so, had they found missionaries willing to receive them. Such was the case in the province of Damascus, where this could hardly have been expected, so soon after the massacre of 1860. In other places Mohammedan fanaticism was revived by the news, so as to excite the apprehension of some outbreak against the Christian population. Now, I ask, is it the

interest of the Ottoman Government to encourage a renewal of Mohammedan fanaticism against the Christians?

It is the interest of no government to excite the feelings of one class of the population against the other, for no government that excites those feelings knows where the movement will stop. The Ottoman Government in particular ought to know that it has no interest in originating a revival, I will not say, of Mohammedan fanaticism, but even of Islamism. It is a common mistake for Europeans to believe that Mohammedans are bound, by their religion, to regard the Sultan not only as their sovereign, but also as their religious ruler,—in one word, as the representative of God on earth. Both the Sunnites, or orthodox Mohammedans, and the Shiites, or schismatics, have their recognised doctors, all of whom, without one exception, teach, as a part of religion, that the Faithful are to have a Prince wielding both spiritual and temporal authority. But this Prince or Iman, besides and above all other qualifications, ought to belong to the royal tribe of Coreish, to which the Prophet belonged, and to which the Ottoman dynasty has not the slightest pretension to belong. The Sherif of Mecca might lawfully be elected a Prince of the Faithful. Abdul Kader might. Both are Coreishites, and even, what is not absolutely required, but gives an additional title, are lineal descendants of the Prophet. But neither the Sultan, nor any of his family, nor any Turk or other converted foreigner, nor even any Arab not belonging to the tribe of Coreish, could ever reign over the Islam. The rule of the Ottoman sultans is, according to all Mohammedan theologians, a mere power *de facto*, founded on usurpation, maintained by actual violence, and which it is the duty of every true believer to shake off as soon as he can. Any revival of religious feeling among the Mohammedans, if sufficiently strong and general, would sweep out of existence the present Sultan and the Ottoman dynasty, and replace them by a prince of royal blood, that is, of the house of Coreish.

What disqualifies the Sultan for being a legitimate ruler of orthodox Mohammedans is precisely what qualifies him and his dynasty for ruling over the destinies of an empire composed of such a strange agglomeration of nations and creeds as Turkey. A legitimate Khalife, of the tribe of Coreish, would reign in virtue of the Coran, and be interested in maintaining the Mohammedan religion, not only in what it may have of the great and true, but in all its most objectionable points,—in that, among others, which makes it a religious duty to hate, despise, and oppress men of another creed. An Orthodox Emperor of Constantinople, having his capital surrounded with provinces where Christians are in overwhelming majority, would at once find himself in the necessity of persecuting the Mohammedans of the present European Turkey. The first result of this would be the immediate secession of the Asiatic and African provinces, which are chiefly Moham-

medan. There a Coreishite dynasty would be proclaimed, and, reigning in virtue of the *Coran*, would inflict untold evils upon the Christian minority in these provinces. The Ottoman dynasty, being on the one hand Mohammedan, and on the other hand holding its power in spite of the laws of Islamism, is by this strange union of qualifications the most fitted to effect a compromise between populations which, however great their diversities, have so much in common that they have three times, under Alexander, under the Romans, and under the Turks, been brought by the force of things to form that Eastern Empire which still lives under our eyes.

By fulfilling the task so providentially assigned to it, the Ottoman Government may turn many of the apparent difficulties of its position into as many guarantees of the perpetuity of its rule. In order to fulfil it, it requires to understand it, and if it both understands and fulfils it, it can have no more sincere and intelligent ally than Protestantism. Protestantism, notwithstanding its connexion with England, can be the instrument of no political intrigues. Protestantism, as well as all the other Christian creeds of Turkey, would have all to fear from a dynasty, more strictly Mohammedan, than the present Ottoman dynasty is or can be. Protestantism, as well as all the other minor Christian communities of the Empire, expects more protection and more liberty from a Turkish ruler than it would from an Orthodox Emperor. But Protestantism has a vitality which neither the Orthodox nor any of the other ancient Churches of Turkey possesses. Its connexion with intellectual, moral, and industrial progress, make it a fit instrument for the introduction into the empire of all those new and common objects of interest, whose effect is everywhere the gradual destruction of the prejudices of race against race, and of creed against creed, and the amalgamation of the different nations of one empire into one nation. Even at the present moment, Protestantism, though as yet limited to a small community of natives, with pastors mostly foreign, accomplishes much that must tend to make the throne of the Sultan glorious. A fact worthy of all attention is, that of all the Christian Churches of Turkey, the Protestant Church is the only one which in its public services prays for the Sultan, his ministers and his empire. In doing so the Protestant Church only obeys one of the articles of its religion. The Mohammedan converts to Protestantism are too few, and will long remain too few to give any serious umbrage to anybody. It is from the native Christian Churches that Protestant Missionaries make converts, and the Ottoman Government ought to understand that every family gained over to Protestantism, is a family which will henceforth, during all its generations, pray for the sovereign of the country, which none of their forefathers had ever done, since the sovereign had become the Sultan.

But while I have insisted in this article upon many things that the Ottoman Government ought to understand, I do not mean to conceal from view the other truth that Protestantism and Protestant missionaries in Turkey ought to take an attitude more decidedly national than they have hitherto done. There are in all parts of Turkey a good many Protestants, and also many other persons who would at once declare themselves Protestants, if they could be provided with pastors. Except among the Protestant Armenians, no sufficient efforts have been made for the introduction of native pastors. The result is that, on the one hand, native Protestantism, being dependent for all sacramental ministrations upon missionaries from foreign countries, has the appearance of a foreign Church. On the other hand, expensive as the support of missionaries necessarily is, compared to what the maintenance of a native clergy would be, the missionaries are necessarily but few, and can occupy only central localities. In other localities Protestants are liable to live and die unbaptised, to have no religious services on Sunday, hardly ever to partake of the Lord's Supper, and to be buried without the presence of a minister of religion. A man must be indeed very strongly impressed with the truth of Protestantism to sacrifice to such prospects the religious ministrations of the Church in which his forefathers lived and died.

The ordination of a native clergy is the great requirement of Protestantism all over Turkey. It is that which will make it an acceptable religion to the masses, and will enable the Government to consider it as truly a Church of the empire. Unhappily a great reluctance to ordain natives appears to prevail among the missionaries. The common answer to suggestions on this subject is, "Where are we to find the suitable persons?" Of course, if native candidates, in order to be suitable pastors to the small Protestant village communities which exist in Turkey, ought to have all the academical qualifications of ministers in Europe, no such candidates are at present to be found. To wait until they have been formed by training, would simply be a delusion. Their education being equal to that of ministers in Europe, their pretensions would be the same. Supposing the Missionary Boards able and willing to maintain, for the time being, in every little village where there are a few Protestants, such expensive agents, it would be impossible to foresee any time when the little peasant community would be able to relieve the Board of such an expenditure, and support its own pastor. If the pastorate of the native Churches in Turkey is not to be of an humble class, that pastorate never will exist; and if it is to be of that humble class, there is no reason for indefinitely deferring its institution, for men of the precise kind wanted are already to be found in sufficient number.

THE LONDON DRESSMAKING COMPANY.

THE question may be asked, what has a record of Christian work to do with a "Dressmaking Company?" We answer, simply, there can be no nobler Christian work than that of bringing the work of the world—the habits, and customs, and arrangements of social life—into conformity with the dictates of Christian principle. The Christian religion furnishes the highest ideal of social life. It fills and satisfies the imagination with its glorious pictures of a city of the Lord,—a holy mountain, in which nothing shall hurt or destroy—where they shall hunger no more, neither thirst any more. And this pattern, recognised as a spiritual verity, Christian men and women have striven, though far too feebly, to realise on earth. They have done this, even while they least acknowledged it,—when they put away from them any such realisation as a temptation and a snare. More and more in these days, as the knowledge of God in the material world has spread; as natural laws, such as the laws of health, have been found in harmony with moral and spiritual laws, and recognised as ordinances of life, does the desire grow to create better and better physical conditions for classes and communities—to do away with the things that "hurt and destroy." No one needs to argue that human beings should not be allowed to die of hunger in a Christian land; that they should not be poisoned by impure air; that they should not be killed by over-work; that they should not be driven to herd together in dwellings unfit for the abode of wholesome beasts. Thus we have Societies for the Relief of Distress; Sanitary Associations and Associations for improved Dwellings, and a hundred other efforts to remove and mitigate physical evils. All such work is Christian work. It at once vindicates itself as such. This bringing of our outward lives into harmony with the beneficent laws of the Creator presses on enlightened consciences. When they look at our cities, their dark places full of the habitations of cruelty, it presses upon them as the great work of our time—a work which will not admit of postponement, even to the operations of more direct spiritual agency. The question often arises, which ought to have precedence? and the only fitting answer that can be given seems, "this ought ye to do, and not to leave the other undone."

But what of the Company of Dressmakers? From its prospectus it seems rather a company of countesses, for there are many among its "patronesses" and "managers;" and the Earl of Shaftesbury, and the Bishops of London and Oxford, are at its head. Those highest in the land, in name and fame, have thus united in a protest against conditions of labour which endanger the health and lives of a class of workers. The ladies, for with them the scheme originated, felt the claims of

this class press upon them closely, for the strong reasons that they came into personal contact with them; that their labour was performed in their service; and that they were more or less responsible for their condition. So they began to devise and to work for their relief, to cast about how they could best "undo the heavy burdens, and let the oppressed go free." This was beginning at the right point—the point of contact with evil. There were more oppressed classes in the community, but these were nearest within reach of aid, and their case was sad enough.

Thus the originators thought and felt. The Ladies' Sanitary Association, which has been trying to spread among all classes a knowledge of the laws of health, and of which the Hon. Mrs. Cowper is the Honorary Secretary, issued an address, which was published in *The Times* of September 3, 1863, alluding to the death, in the midst of the gay and busy London season, of the young girl whose fate had then roused the attention of the public to the condition of her class; and calling upon ladies, employers, and workwomen, to co-operate in putting an end to a system of overwork equally unnecessary and cruel. At the same time, an inquiry into the condition of dressmakers was authorised by Government, and placed in the hands of the Children's Employment Commission. Their Report in 1864 shows the truth of the statements made by the committee of ladies. They had complained of no partial evil, with a solitary victim here and there suffering or dying, but of a system in constant operation, producing more or less disastrous and fatal results to thousands. There are between three and four hundred thousand dressmakers and milliners in the United Kingdom; and in the provinces, we are told, the system is nearly as bad as it is in London.

The girls in the large West-End London houses are, with few exceptions, highly respectable. It is in these houses that the greatest amount of suffering prevails. Character is required by the managers, and is maintained in their establishments. Many of their in-door workers are orphans, well-connected and well-educated. In such houses they secure protection. They are apprenticed by friends at about the age of fifteen, and a premium paid of from 20*l.* to 50*l.* They are generally bound to remain for three years. The evidence shows that, as a rule, they do not share the excessive hours of the older hands, but they are clearly overtasked with even twelve hours of close sedentary occupation; and they share the over-crowding, as a matter of course. They are also confined from week's end to week's end, without exercise in the open air—an absolute necessity to youthful life—so that truly they are in a house of bondage. This apprenticeship over, they remain as improvers or receive a salary, rising yearly,

according to skill and talent, from 12*l.* to 30*l.*, 40*l.* and 50*l.* The rooms in which they work are almost always badly ventilated; the rooms in which they sleep are worse. Add to this a yearly strain of four months' duration, when sixteen or eighteen hours' work a day is demanded from them, and the statement that not one in a hundred passes through the ordeal with unimpaired health will not appear over strained.

Oppressive hours are the rule in private establishments in the West-End between March and July, says the Report. The hours are commonly from eight a.m. to eleven p.m., while many work even longer. In the week before a Drawing-Room, and there are three or four every season, these hours are exceeded by two or three every night; and on the day and night immediately preceding it is a common thing to work for twenty hours, and not unfrequently the whole night through. "One young person worked from eight a.m. to three a.m. night after night for months together." Another witness says: "We were always up at six, and never in bed before twelve, from April to the end of June." The food, with few exceptions, is good and sufficient, though often distasteful to the injured appetites of the indoor workers; but the time allowed for meals is very insufficient, often not an hour in the day, and sometimes it is "a mere scramble." As a rule Sunday is observed, but the Commissioner has occasion to remark that "The titled lady who sent three times before morning service on Sunday for a dinner dress, must have had a limited wardrobe, and not much regard for the day of rest."

But the Report considers even the long hours of work a secondary mischief, as compared with the overcrowding which takes place. The atmosphere of the workrooms is so hot and close that it causes severe exhaustion, and predisposes to consumption and general nervous ailment. One witness, whose truth is vouched for, says of the sleeping-rooms of a West-End house—"Three slept in a bed; I had to leave through ill-health; the doctor said it would kill me to go on so; two of the girls died of consumption. My health will never be what it was." In the rooms measured, the cubic feet of air allowed to each breather varied from 80 to 156 in workrooms, in bedrooms from 178 to 252. In Pentonville Prison each convict cell has 800 cubic feet, renewed rapidly. In the workrooms the gas further vitiates the atmosphere to a fearful extent, and inflicts severe affections of the eyes, which sometimes terminate in irretrievable loss of sight.

As the result of all this the Report speaks of the "painful iteration throughout the evidence, 'my health has suffered'; 'my constitution has been much impaired.' 'They (the inmates) are continually ailing; their appetite fails; coughs and face-aches are very general, and headaches too; they often faint at their work, and it is so usual that no particular notice is taken of it.' Many sad cases of consumption are mentioned in the evidence; and there is hardly any one of so limited experience as

never to have seen or heard of such. The writer, walking with the rector of a country parish in Gloucestershire through his quiet, pretty churchyard, noticed two graves of equal length, side by side, each with a small newly cut stone inscribed with a simple Christian name, and asked who slept there. The answer was, "two daughters of yon little farmhouse." They learnt to be dressmakers, and both went to London to finish: after a single season both returned with the seeds of disease sown in their frames, and after lingering illnesses, both died, with but a few months between them. It is sadder still to know, as the writer also knows, of ailing wives and sickly mothers which this system gives by hundreds and thousands to the country. "The slow but well-marked physical deterioration" of which Dr. Ord speaks in the Report, becomes the mournful inheritance of unborn generations.

To suggest a remedy for this state of things was no easy task. No one was able to say with whom the fault rested. Many employers were anxious to treat the young people in their houses with considerate care, and lamented the necessity of long hours, to which they were driven in competition with more unscrupulous neighbours, and under pressure from inconsiderate customers. It was suggested that the ladies should combine and pledge themselves to deal only at houses known to be well-conducted. But this had been tried and found unavailing.

After much deliberation it was resolved to form this company. Its objects, as set forth in a paper issued by the Committee, are:—

1st. To produce a model establishment, which shall, by its example, show how business may be carried on without detriment to the minds and bodies of the workers.

2nd. To induce ladies to pay their bills regularly, and to give their orders in time.

3rd. To provide a fund, to be used according to the discretion of the directors, for the benefit of those employed in dressmaking.

The Company is on the footing of an ordinary Joint-Stock Company: the shares are 10*l.* each, a considerable number of lady subscribers holding single shares. In this way a capital of 10,000*l.* is now being raised.

The experiment is expected to show that a fair return can be made on the capital invested, without oppression to the workers; and that, in pure air and in ordinary hours, as much work can be done as in close rooms, where the hours of rest are unduly encroached on. If successful, it will encourage others to provide the same advantages for their workers, and to place their establishments on a similar footing. It is not designed to injure other houses. No one can suppose that an additional establishment in London will do this, but it is designed to influence them and to serve as a model.

Sufficient capital having been secured, a house has been taken, No. 18, Clifford Street, Bond

Street. An excellent manager and efficient staff have been appointed, and the Company commenced business on Lady-day, March 25th. The inmates of the house will be about twenty-five. The house next door has also been secured, but is not yet appointed. The principal rules of the House are:—

No workwoman shall work more than ten hours a day, that is, from 8 a.m. to 8 p.m., allowing two hours for meals.

No more persons shall sleep in one room than is deemed consistent with the laws of health, *i. e.*, allowing not less than 400 cubic feet of air for each person, with due ventilation. The workrooms shall be arranged on the same sanitary principles.

The diet shall be wholesome, the food sufficient and well cooked.

The house shall be open to inspection, at all hours, by any member of the Visiting Committee, who, on finding any infraction of the Rules, shall report the same to the General Committee.

The Outdoor Worker shall board in the house, and be lodged in a Dressmakers' Home or other respectable lodging.

No article of dress shall be sent out of the house, without the bill accompanying it; and all bills shall be payable at three months, at farthest, after which time five per cent. interest shall be charged.

No work shall be undertaken which would entail work beyond hours; when the pressure of work is great, out-workers shall be employed.

No work shall be done on Sundays, on any pretence whatever. The inmates will be expected to attend Daily Prayers in the House, and Divine Service on Sundays.

There shall be a Medical Officer attached to the establishment, and it shall also be placed under the inspection of the Medical Officer of Health of the District.

The Accounts shall be audited quarterly, and a Report published annually.

The rules are excellent, and the sanitary arrangements have been superintended by Dr. Lankester, coroner for Middlesex. There seems no doubt

that the existence of this establishment will tell immediately on the London houses. Great efforts will be made to secure and keep patronage by the adoption of its rules, and thus its purpose will be effected. But there is in the movement the germ of a quiet revolution in this and similar trades. It will show that the power of the aggregation of small capitals may be applied to them. The question will arise, may not the savings of the workers be thus invested on the principle of co-operation? Also, may not better adapted houses be built?—not dismal factories, for the superiority of the workers and the necessities of residence, as well as the nature of the work, would require buildings of a more cheerful order. Then why should the building not be in some suburb, where the best of all ventilation, open windows, could be resorted to in the hot summer days—impossible in London, with its thick-falling flakes of soot,—and where the workers could sleep in pure air, and take open-air exercise at any time free from the dangers of the streets. With a show-room and office in London, all this, by means of the railway, could be accomplished with ease. The use of machinery tends to the increase of the scale on which establishments are conducted, and the increase of the scale has almost invariably benefited the workers. The sewing-machine, coming into extensive use in dressmaking, will help in this direction. Any movement of this kind, when it has gained ground, is irresistible, and is generally productive of hardship. It has been said the small dressmakers will suffer, and are suffering, for the movement has begun; many of the large shops having already great and increasing dressmaking departments. In this case it is well that there should be a Company in the field able and willing to take the lead in all improvements, and which, above all, calls upon the ladies of the land, by precept and example, to exercise individual thought and care towards those who labour for them, and to remember that—

“ Evil is wrought by want of thought
As well as want of heart.”

ISA CRAIG.

ON THE MOHURRUM, AS OBSERVED IN INDIA.

BY THE REV. ROBERT HUNTER (FORMERLY OF NAGPORE).

“How the years do fly past! Why, actually, there are the Mohurrum cries again!” Such is the exclamation of an English wife to her husband, as the two sit together during the hours of early evening in their Indian bungalow. The year has indeed gone rapidly. But a few months ago, and the fierce heat of the eastern sun had left the country well-nigh desert; and, in the opinion of the morose, rendered human life almost a burden. The middle of June brought with it the rains of the south-western monsoon, and everywhere overspread the ground with vegetation of the liveliest green. By October, the force of the rains was broken, and the winter

began to steal on, while there came, as in former years, the Mohurrum cries.

The cries—as yet they are distant, and all that can be distinguished is that they proceed from boyish voices, mingled, however, with a few of deeper tone. Were it not for the latter, one might suppose he heard a group of happy children with joined hands, dancing round in a ring, and singing as they revolved. But now the cries come nearer, and it is possible to make out some of the words. Partly on the evidence of our own ears, partly from information given us, we learn that the exclamations are such as these:—“Hassan, Hoossein—O Ali! O

Ali! noble Hoossein, noble Hassan—bridegroom, bridegroom—Alas! friend, alas! friend—stay, stay—Hassan, Hoossein—O Ali.” Hearing the changes rung on the names of Hassan and Hoossein, even people of slender curiosity feel moved to inquire who those Mohammedan heroes may happen to be, or have been? Are they still in existence? or have they long since gone to their account? If they lived in the remote past, what was their history? and what peculiarly tragic interest did their lives possess that their names should still come forth so prominently in mournful ditties, like those of which the refrain has been given above?

To answer these questions, it is requisite to go back to the early times of the Crescent. Doing so, we find that Hassan and Hoossein were the sons of Ali, the cousin of Mohammed, and husband of his daughter, Fatima—hence they were grandsons, by their mother's side, of the so-called “Prophet” himself. But what of their history? On the death of Mohammed, the supreme authority among the Saracens was successively given to Aboobeker, Omar, and Othman, who were termed caliphs or lieutenants of the “Prophet.” Then the Syrians elected Moavia, and the Arabs, Ali: civil war followed; and the now widely divergent sects of the Soonnees and the Sheeahs arose. The Sheeahs, or heterodox, believe that Ali should in justice have been elected to the caliphate, immediately on the death of Mohammed, thus rejecting Aboobeker, Omar, and Othman as usurpers; while the Soonnees, deemed the orthodox division of the Moslem Church, give honour to all the four.

When Ali's troubled life was at last cut short by an assassin's hand, the Arabs at once acknowledged his eldest son, Hassan (already introduced to the reader's notice), as their spiritual leader, while Moavia continued to reign in his old province of Syria. Hassan had, however, little of his father's ability or enterprise; and, before long, he abdicated the caliphate in favour of his rival; yet when, nine years afterwards, he was carried off by a painful disease, it was suspected that he had been poisoned at the instigation of Yezid, Moavia's son and successor on the Syrian throne. Hassan's brother, Hoossein, was cast in a different mould. He inherited all his father's boldness, and eagerly sought an opportunity of grasping the great prize, which Hassan had so readily consented to forego. When, therefore, there came at length an invitation from the celebrated Mohammedan town of Cufa, on the right bank of the Euphrates, to become their leader in throwing off the yoke of Yezid, he eagerly responded to the call. Crossing the desert with a few friends, he appeared in the valley of the Euphrates, in expectation that the whole country would join his standard, but was mortified to find that the people were afraid to compromise themselves, and that an outbreak in his favour, which had some time before taken place, had been completely suppressed. It was now too late to think of retreat; and no resource remained but to show

a bold front to his foes. Assembling, therefore, his small band, said to have numbered no more than seventy-two fighting-men, he faced the large army which the governor of Cufa was able to bring against him, and held it at bay for twenty days. But at length, being twice forced back from the Euphrates, and tortured with the most raging thirst, he felt that the end could not be far distant, and resigned himself to his fate. Of all that had fought around his standard he was the last to fall. His death took place in A.D. 680. He was buried in the plain of Kerbella, where he perished; and some years subsequently there was erected over his place of sepulture a splendid mosque, to which, it is said, the remains of his brother Hassan were also conveyed. Sir Kenneth Loftus visited the spot, extending his journey also to the not far distant shrine of Nedjef, or Meshed Ali, where it is believed that the body of the murdered Ali, Hoossein's father, was interred. The traveller found both Nedjef and Meshed Ali centres of attraction to multitudes of pilgrims, those congregating around the former sacred spot amounting to no fewer than 80,000, many of them fanatics of the worst kind. Nor were they simply the living that were seen in crowds at the two holy places: vast numbers of coffins, containing corpses in a more or less putrescent state, were brought from all quarters, and especially from Persia, to be interred beside the great “martyrs” of the Sheeah faith.

We are now in a position to educe a meaning from the mysterious exclamations of the Mohurram mourners, who, it is worthy of observation, are Soonnees as well as Sheeahs. “O Ali! O Ali!” points to the fact that Mohammed's son-in-law was ill treated while he lived, and had his mortal existence cut short at length by an assassin's hand. The words “Noble Hoossein, noble Hassan,” indicate the speaker's opinion, that both Ali's sons were of high character, and had an unworthy fate; while in the mystic expression—“Bridegroom, bridegroom,” allusion is made to the affecting case of Casim, who was married in the morning to Hoossein's daughter, and perished before night in the fatal fight at Kerbella.

From the foregoing remarks it will be apparent that the Mohurram festival is designed to commemorate the “martyrdom” of Ali's sons. Mohurram is the first month of the Mohammedan year, and commences with the new moon of October, November, or December.* The festival is generally considered to last thirteen days, though the last three of these are of a supplementary character, and may in certain cases be dispensed with, if attention have been paid to the previous ten.

* Rigid identification of the Mohammedan with the English months is impossible, the former being fixed with reference to the motions of the moon, and consequently being variable. Thus the great day of the Mohurram festival, the 10th of the month, fell on the 19th of December, 1847; but by 1853 it had so altered its place as to occur on the 14th of October of that year, while it was on the 4th of October in 1854.

When the festival is about to commence, the pupils of mission schools—so far as our experience went, Hindoos not a whit less eagerly than Mussulmans—ask for protracted leave of absence that they may beg up and down as “Mohurrum fakeers.” Respect for liberty of conscience makes the missionary grant the leave sought, but on the pupil’s own responsibility, while the schools are still kept open for youths who go not with the multitude into frivolity and wanton waste of time. After the fourth day of the festival you come upon the absentees here and there plying their vocation with an assiduity which would do no discredit to London children escorting about a “guy” on the 5th of November. The juvenile mendicants are dressed all in lively green. That colour is often termed the Mohammedan one. More specifically, however, it is the colour only of the Fatimite dynasty, in other words, of Ali, husband of Fatima, Mohammed’s daughter. The race of Moavia, called from an ancestor Ommiyah the Ommiyad dynasty, chose white as their symbol, while the Abbasides, or the descendants of Abbas, Mohammed’s uncle, selected black. Hence green is pre-eminently suitable for the Mohurrum festival, and no lodge of English foresters have more of that colour about their attire than the boys and men who figure as fakeers on the Mohurrum days.

It is not all receiving on occasion of this great festival; there is giving as well. Thus once passing along an Indian street, we came upon a wooden platform raised outside a house, and affording a standing-place for a boy clad in the usual colour of the time, who was dispensing what was called sherbet, but really was sugar and water, to all who desired the gift. A huge jar which might hold nearly a gallon figured conspicuously by his side, while a gaping crowd thronged around him, holding out their brazen cups to obtain a share of the sherbet so piously bestowed. It was difficult to repress a smile; yet on the whole the sight was not unpleasing.

It was very different with another scene presented on one of the Mohurrum days. Duty required us very frequently to pass the Nagpore palace to schools some distance beyond. On this particular occasion the king stood at his palace window, and smiled approvingly on a spectacle displayed below. Turning our eyes in the direction in which he looked, it was painfully apparent what had excited his mirth. A person of ruffianly character had dressed himself up in a tiger’s skin, and seemed bent on showing how possible it was for man to degrade his noble nature to the low level reached by the brutal tribes, irresponsible for what they do. Just as we arrived, he seized with his teeth the throat of an innocent sheep, tore it open, and then, with all his strength, threw the animal high in the air, and let it fall on the ground, bespattering with blood the people near as it writhed in its long death-agony. The king—who, we were told, had hired the man to do the evil deed, bring-

ing him eight miles for the purpose—smiled, as has been said, approvingly on the sight; and the assembled crowd shouted forth its satisfaction with what it had witnessed—and such a shout. So far as our observation has gone, when a mob gives vent to ebullitions of joy on seeing a spectacle morally pleasing, there is a round, rolling, healthful sound in their huzzas; but when, on the contrary, they yell forth delight at sight of blood, there is what may be termed a sharp, malignant edge on their cries, most painful to the ear. So, when a protracted thunder peal is heard at some little distance, it has a round, rolling, and not unpleasing sound; but if it be one’s lot to stand so near the explosion that no perceptible time intervenes between the flash and the report, what is heard is not a series of rolling echoes, but a transcendently loud and sharp crash, as if strong bars of iron were suddenly splintered to fragments. It may perhaps be thought that the Mohammedan faith was in no respect responsible for the brutal scene enacted before the palace windows, but that the guilt of it rested chiefly with the king. We wish it were possible to adopt this charitable view. But unhappily there are facts on the other side which cannot be ignored. There now lies before us a volume of much value, to which we have been in some degree indebted in drawing up this sketch. It is a work minutely detailing the various customs of the Mohammedans of the Deccan. Its author was a Moslem from that part of India, Jaffur Shureef by name, while notes were appended by a European editor, Dr. Herklots of Madras. The Mussulman describes, with tedious particularity, no fewer than forty-six different varieties of men, animals, plants, or inanimate things imitated by the Mohurrum fakeers. The sixteenth in the list is “Bagh, or Tiger,” under which heading we find a scene described in its essential features the same as that witnessed in front of the palace.

Sights of a more pleasing kind now claim our notice. An observant person, who has walked through the streets of an Indian city at any season of the year, must have observed in various places little raised platforms or square enclosures of earth projecting from the front of Moslem houses, and sometimes with a depression in their centre. The days of the Mohurrum have not long begun before these enclosures are graced with the presence of elegant structures called taboots, meant to represent the tomb of Hoossein at Kerbella. They are made of very light material, pasted over with paper of pink or some similarly gay colour, and ornamented with mica, tinsel, or other substances fitted to glitter in the sunshine. The taboots, if one-storied, are of rectangular form, with the height as a rule half as much again as the length or breadth, the whole generally surmounted by a large dome, or sometimes by five, one of some size being in the centre, with smaller ones at the four angles.

But the taboots of the wealthy are generally of

two or three stories, rising one above another like the Chinese towers occasionally seen on plates, only of far more tasteful architecture. In Central India the Hindoos were almost quite as zealous in making taboots as the Moslems themselves. Besides taboots, other symbolic figures were either constructed, or brought forth to view on the Mohurrum days. For example, the representation of a horseshoe, to denote Hoossein's swift horse, was carried on a pole, and childishly termed *Nál Saheb*, Mr. Horseshoe. So one might often see the representation of the palm and fingers of a hand borne similarly aloft. "Ullums" or standards were also carried about, both "palms" and standards being in honour of the hero of Kerbella. A more interesting sight might also at times be seen, representations of the fabulous animal called a boorak, on which Mohammed rode to Paradise. The popular belief in Britain is, that this nocturnal journey was performed on an ass; but the boorak bears a much closer resemblance to a bird; it is however in truth a medley of various beings, the head being that of a man, its four legs those of an ass, its loins those of a lion, its neck and breast those of a swan, while its feathered back, and its wings and tail, are those of a peacock.

We omit various ceremonies described by the Mussulman writer which we have not had the opportunity of seeing,—the lighting of bonfires in the evening; the fencing across them with swords—a strange symbol surely of grief; the reading of the Koran, with funeral eulogiums on the deceased heroes; the nocturnal perambulation of the city on the evening of the ninth day; with many other observances,—and proceed at once to the ceremonies of the tenth and last day, "the great day of the feast," and the anniversary of Hoossein's "martyrdom" at Kerbella. About noon on this day, the taboots, the palms of hands, the horseshoes, the standards, the booraks, and other emblems, are all brought forth and carried in procession to the sound of barbarous music, away to some tank or river-side, meant to represent the Plain of Kerbella. Nearly the whole population of an Indian city will turn out on such occasions, and block up every street through which the pageant has to pass; nor does the presence of elephants, camels, and prancing horses at all enhance the safety of the streets. At Nagpore it took from noon till sundown for the line of taboot-bearers to make way through the numbers numberless that thronged the leading thoroughfare; and hour after hour there fell upon the ear the monotonous sound of the drum, so softened by distance to one living about a mile from the city that it seemed as if three beats delivered in succession, and repeated continually at brief intervals, constituted the whole of the so-called music. When at length the procession arrived at the river-side, the people of forethought put past their taboots till next year; others either then, or when the stream rose in flood, cast the beautiful structures into the water; and sometimes, on travelling over the

country, the remains of taboots would be visible in the village tanks.

It is not merely in the leading cities that the ceremonies of the Mohurrum are observed, but even in remote villages. For example, once when a beloved colleague, now gone to his rest, was preaching in a small town called Sindee, the taboot procession came past the place where we were sitting; and fakeers in fantastic dresses, some with swords, others with their faces besmeared with grey or black colour, and one with a long red foolscap on his head, and a mask of white cloth on his face, with holes cut for eyes, nose, and mouth, dropped out of the line of march, and listened for a considerable period to the preaching of the Gospel.

It is not politically safe that such multitudes should annually assemble in a state of religious excitement, and then march in procession, thousands upon thousands, many armed with swords and other lethal weapons. One case at least has occurred in which, when the great Hindoo festival of the Dusserah, or Doorgah Poojah, has fallen on the same day with the Mohurrum procession, collisions attended with extensive loss of life have taken place between the professors of the rival faiths. Some years ago, when bad feeling existed between the Parsees and Mohammedans of Bombay, those marching in the taboot procession attempted to make a rush with murderous intent towards the Parsee quarter, and it needed all the firmness of the small British guard to prevent robbery and murder; while during the mutinies of 1857, the approach of the Mohurrum was contemplated with the deepest anxiety, for it was feared that the Mohammedans might take advantage of it to inaugurate a general insurrection. The Mohurrum is indeed one of the greatest bulwarks of the Mohammedan faith.

While, then, Europeans in India accord complete liberty of conscience to all who wish to observe this festival, they should be careful, personally, to do nothing which may increase its splendour. Officers of native regiments should kindly but firmly decline contributing to the expenses of the pageant, and symptoms of its decline should be hailed with joy. We are inclined to believe that its glories are diminishing, partly through the long prevalence of European rule in India, partly through the influence of a new school of Mohammedans who believe the festival in honour of Hassan and Hoossein to be no part of the Mohammedan religion, and particularly inconsistent with the tenets of the Soonnee faith.

In conclusion, a certain parallel may be pointed out between this greatest of Mohammedan festivals and the Passover, which held a similar prominence in the Jewish worship. One point of resemblance between the two is that, in either case, the festivals began the year. When the proper season has come round, the Moslems no sooner catch a glimpse of the new moon than they inaugurate at once their festival, and the first month of their year. So also the month Abib, on the fourteenth day of which

the Passover fell, was divinely constituted the first of the Jewish year. "This month shall be unto you the beginning of months: it shall be the first month of the year to you" (Exod. xii. 2). Both festivals were instituted to commemorate historical events, and afford no slight evidence that those events really occurred. But if there are resemblances between the two, the most marked differences also appear. The Mohurrum commemorated a scene of blood not different from a host of others which the world might without detriment

forget. The Passover looked back to a stern judgment not closely paralleled in the history of the human race. The Mohurrum carries with it no high moral teaching, and one part of it—the slaughter of the sheep—tends simply to brutalise. The Passover spoke of righteousness vindicated, and yet of mercy shown, and traced out in lively symbols the atoning death of the "Lamb of God." Look on this festival and on that, and say whether of the two affords proof that its origin was divine.

AN APOSTOLIC MISSIONARY OF RECENT TIMES.*

DR. RIBBENTROP is a name of which our readers may scarcely have heard. To us, however, it is connected with the most signal favours which the Lord has bestowed within the last twenty or thirty years upon the people of India; and we discern in such favours the most convincing evidence of His gracious dispositions towards that country. If some have imagined that those alone engage in missions who cannot succeed at home: or that whatever crumbs fall from the well-spread table of our own country can, in some measure, be made useful to the "savages abroad," they may learn by this example that God finds men of high capability for His service in heathen countries, and that such do not appear to Him too valuable to employ in this noble work.

Frederic Ribbentrop was born in the year 1819, in the county of Wernigerode. When he had been educated at the Gymnasium of Halberstadt, he repaired to Berlin to study law. In spite of the careful education he had received, he had never yet, as he afterwards lamented, known that there were men to be found in whom Christ was living, or that Christ himself was still living everywhere on earth as well as in heaven. "Even Luther was almost always represented to us at school only as a German to the backbone, but not as a witness of Jesus Christ. I was, until I had finished my course, and even long after, almost entirely surrounded by Sadducees—great and small; by Stoics and by Epicureans. In fact, I was truly a heathen." Of the study of law he soon became weary; and next devoted himself to the study of ancient languages, and especially of Greek philosophy. He acquired from Aristotle many views, the utility of which he felt in after life. After four years of study he took the degree of Doctor of Philosophy: he then went for a time to Munich, partly to study the treasures of art, and partly in order to attend Schelling's lectures. Nature and history soon began to occupy much more of his attention than the speculations of metaphysicians. At last he began to look into the Bible. It soon became clear to him that modern culture was opposed to it in spirit; and he was roused by the Saviour, before it was too late, from devotion to mere art and science, and brought into the fresh heavenly atmosphere of divine truth.

The saintly Gossner was the chief agent in leading him onwards in the right way, Ribbentrop heartily thanked him, "as an indefatigable teacher, an uncompromising despiser of all the tinselled baubles which tend to conceal the Crucified One from us. Without him, Ribbentrop once said, "I might still have been alternately a slave to sleep and to fanatical illusions." It was in a great measure through Gossner's influence that he was brought to the conviction, that he had too long put off the commencement of a career of public usefulness. This made him accept, in the first place, the position of a gymnasial teacher at Berlin. But the grace he had obtained soon impelled him further onwards in the service of the souls of his fellow-creatures. Gradually, but irresistibly, the necessities of the heathen world pressed themselves upon his sympathies. When this subject had once taken possession of his mind, the idea forced itself upon him, that he ought to devote himself and all he had to the service of the heathen. He accordingly offered his services to Gossner, and it was soon arranged that he was to go to India.

He placed not only his services but his substance at the disposal of the Mission. All his earthly goods he at first devoted to be expended in the work of the Lord, but afterwards made some modifications. He devoted a few hundred thalers to a children's school in the town in which his father had been chief magistrate. He had become security for an undeserving friend in Munich, and remembered that he had still an account to settle there, of about twenty florins. Lastly, he had helped to induce a cousin of his to forsake a respectable means of livelihood for the stage; and in consideration of the injury thus done, he conveyed to his mother two hundred thalers for her son's benefit. He wrote minutely to Gossner as to the disposal of these sums when on his journey, that he might not appear chargeable "with having kept back a part." Thus, the most thorough conscientiousness was associated in him with the utmost alacrity in self-sacrifice.

He took leave of Gossner, with whom he had taken refuge, at his villa near the Potsdam Gate on the awful night of the 18th of March, 1848, about a month later. Gossner's last words were, "We must now part below, to meet, however, again above."

From London, where much Christian kindness

* Translated from the Basle Missionary Magazine.

was shown him and his companion, they sailed for India, by the Cape. Excepting a little sea-sickness, their voyage was a delightful one. They reached Calcutta on 21st of September, 1848. It was almost painful to Ribbentrop that they were treated "like princes," and had so little to trouble them. Gossner and his congregation were requested by him to pray that they might not "grow sleepy, and give way to the suggestions of the indolent FLESH, which, when a finger is once given, soon draws the hand after it, and then the whole man." In Chupra, on the Ganges, he soon reached that sphere of activity in which he was destined to continue till the time of his death.

If it were supposed that this Doctor of Philosophy now occupied himself chiefly with the learned Brahmins, and engaged his hearers in subtle disquisitions, this conjecture would fall very wide of the mark. It is true that his thorough knowledge of languages helped him sooner to familiarise himself with each new form of speech, and his thorough knowledge of ancient philosophy made it easy for him to unravel the various forms of Hinduistic Pantheism. During the cold weather he rode about and preached in villages, in market-places, and in streets,—wherever an opportunity offered itself. It was not by learning, or profound thought, or fine speaking, that he sought to work. He endeavoured in each case of inquiry to excite that feeling by which his own soul had been arrested,—the sense of deep misery in a human heart which is without God in the world.

In the schools a refreshing work was set before him, in acting upon the hearts of the children. He wonders that the Brahmins do not show themselves more suspicious of the introduction of Christian schools. "Have they no apprehension of the strength which God has ordained in children? Do they feel that they, after all, cannot hinder the fall of their religion?" In all vicissitudes and perils, the labours among those little ones give a constant support to his faith. If the work goes on slowly, it goes on surely. "The children always reconcile me again with this corrupt nation: for that which appears ineradicable in the adults, can, as yet, easily be contended with in the children. How beautiful it is, when the parents stand by, and observe how the missionary deals with their children. Then there may always be a hope entertained that the hearts of the fathers will at length be turned unto the children. As Gossner says somewhere, 'If the sheep will not follow, the shepherd thereupon takes the lamb; and then the parent of itself comes after him.' Everything, however, does not, even here, go on smoothly. The missionary may see his school moved to tears, and may read upon all countenances, that the truth of the word is somewhat realised. But outside, perhaps, he is surrounded by boys who mock at him, and among them are a few even of his own pupils. How heart-rending it is, when the countenances that have grown so dear are infected by the mock-

ing laughter of the hostile party. But the love of such is not thus to be quenched, but rather made to burn the more powerfully."

As Ribbentrop everywhere loved children, so he loved his orphan boys especially. Among these he lived almost entirely and exclusively. With them he is happy and cheerful and unwearied, from day to day. When the Sepoy revolt broke out, the necessity of fleeing was discussed. The orphan boys heard that it had been sworn that all the whites should be put to death, and they began to weep bitterly. One little fellow cried out, "The Lord Jesus will strike us dead." Another corrected him, saying, "Oh no, the Lord Jesus will take us to heaven." Then smiled a third and said, "No, the Lord Jesus will hide us away." Ribbentrop had listened, and was consoled. Nor had any one of them a hair of his head touched. At a later period he began to reproach himself for his unbelief, and was ashamed that some among them had already well-nigh fancied themselves martyrs.

The most peculiar thing about his service of love was his desire to be like the very poorest in his clothing and diet, that they might the more easily be like him internally. On this point he had much trouble and contention to go through. "I wish I could fast, as the apostles did; and then it would also go on better with my praying and preaching, which often prove meagre enough." In all this he no doubt did too much. A European can scarcely live, if he tries to content himself with the sustenance of a poor Hindu. Of course there may be exceptional cases. The American Missionary, Bowen, has gone on already seventeen years in this way, in the midst of the metropolis of Bombay, spending his twelve rupees a month, like any Hindu servant, and, in fact, earning them by his daily labour: he drinks a little more tea than they; eats less rice, and takes fruit as he feels inclined; and he is every evening fresh and alert at his hour of preaching on the shore. But who can copy him in this? It is a peculiar gift, and truly a blessed one; for now the calculating Hindu sees that here is at least one man who publishes the Gospel gratuitously, while he might have earned ten or a hundred times as much money in his earlier occupation as a ship's captain. This must produce its effect, even if none meets the eye. That this asceticism is a part of that mechanism of charity by which a spiritually dead nation is being roused from its insensibility, and led home to Jesus, we doubt not. Who can help rejoicing at the fact, that all with their several gifts are working together towards one great end?

Our Ribbentrop had also his peculiar gift. He nourished his body but sparingly, gave away on occasion all his things except what he wore; and even then complained that it was so difficult to become a Hindu to the Hindus. From year to year he went to greater lengths, and spent latterly only sixteen rupees a month, of which he gave a good deal away. If he sees a ragged and squalid Hindu by the wayside, he takes him by the hand, leads him to the

brook, and washes his clothes till they are clean ; of course, not without directing his attention to that only Being who can cleanse the soul and reclothe it. He is pressed by his relatives to take care of his health, to refresh himself by a visit to his native country, and so on. The Committee urge him too : but he insists that he eats more than several other brethren, and that he is in perfect health. An English visitor thinks, however, that he looks very sickly, and gives him a sum of money to enable him to make a little excursion for his health. But there happens to be a brother who wishes to marry at the time, and Ribbentrop considers it suitable to get him furniture for his establishment with the money. How it troubles him when he has to preach on such words as, "He that hath two coats, let him impart to him that hath none," and "let him that hath meat do likewise." This makes a sword pass through his heart. "How charming to be able to clothe a man for six groschens, and with nine, even with six pfennings to give a man a meal, twice in a day. If even people were to tear all their printed books, how intelligible would a living book remain to them with the inscription, 'Break to the hungry thy bread,' &c. How horrible it is, on the other hand, to be capable of eating and drinking quietly, while Lazarus is lying with the dogs."

He felt it his duty to build an asylum for the sick poor, the fakirs, and the mendicants, in order that they might, if only in their last days and moments, receive the glad tidings, supported by the powerful teaching of deeds. In this endeavour he was graciously prospered. He used often to get up by night and go into the sick-house, in order to instruct the poor patients who could not sleep, in the doctrine of their Redeemer. Then, in returning, he would visit the orphan asylum, to see whether all was right. The lepers he himself attended. It is necessary to have seen such persons as these to understand what they are like—literally rotting alive, so that, when they eat, one finger-joint hangs like wood from that above it, while the effluvia is most painful. "And when they are dead, who is to bury them? Their own kinsfolk? It is but very few that have any. The native Christians? But even they feel the work too unattractive." Ribbentrop himself gets up by night, and buries the body. Yet in all these and in other works of love, Ribbentrop sought not his own righteousness; even his best deeds appeared to him to be of his accusers before God. So was it also with the poor-house. He wrote in his latest letter, that the first years during which he had taken charge of the poor without troubling himself to obtain extrinsic aid, had been the most blessed. "But in proportion as I obtain extrinsic aid, my zeal and my faith have cooled; and how empty the long building now is! Moreover, nearly all the patients that lately came into it are dead; and although it was built principally for the relief of utterly destitute patients, its success in this respect remains not only below the expectation of the brethren, and even of the heathen, but even

below my own. The fakir-house is assuredly one of the principal things for which God has been angry with me. I have now again what I have so long missed, to the hurt of my own soul,—rest and leisure for my spiritual concerns. Pray that no one may deprive us of our crown."

But the holy man had still further to encounter sharp inward trials, before he could remove to his heavenly country. He had, as was his way, nothing but good to relate of others, but much blame to throw upon himself. "We are really not such people as the pious world make us out. What I read and hear of Hermannsburg and other Christian agencies, ought to fill us with profound shame. I have been—God grant it may have been for the first and last time—faint even unto death, and in the most extreme danger. One by one, our Hindu Christians, including those who have given us most satisfaction, have been taken from us. We supposed we understood God's designs, but they have been carried out in a way quite different from that which we expected. A dear lad, of a very devout disposition—we had christened him John—fell twice in a single day into the water. The first time help was at hand; the second time, in the evening, it failed. Two of the brethren plunged in to rescue him; one of them caught hold of him three times, but on the fourth he called, himself, out of the dark depths, 'I am sinking.' A fearful stillness followed, which was broken by a general cry of horror from the bystanders. After some time the brother rose again, found the rope by the lantern that was let down to him, and was saved. But the boy returned not. The next morning we recovered the corpse, and buried it. This was a great shock to my faith. God had showed me in a marked manner, that He neither needed nor desired my services. My faith was in danger of being shipwrecked. I was, even among my pupils, like Eli in his old age, having lost the faith and the courage to correct them. Then did God awake me from my lethargy by days of bitterness, nights of feverish unrest. Thanks be to Him to all eternity. Since the conference, especially, I have felt fresh courage and resolution. Pray for me that I may not again fall asleep."

This is almost the last record we have of Ribbentrop's poor and yet rich life. He sowed in faith, and lived not to reap much fruit; but he was able to console himself with Gossner's saying, "If it rains not, still it drizzles." If even he did not know it, both Christians and heathens in Chupra have held him very dear; and his Station, among others, has not been unvisited by the breath of life which the Lord has bestowed upon India since the mutiny. How it refreshed him to hear that the brethren had reaped such a rich harvest among the Coles. Even as to the Christians in his own neighbourhood, he was enabled to hope that the few would increase to many thousands.

In September, 1863, he visited Muzafferpur, to be godfather to a pupil of the Missionaries, who was to be baptised there. After the baptism he visited

the burial place, as if he had meant to inspect the spot where he was to be laid within four days. On leaving, early in the morning, he took a carriage for two hours of the journey; but the rest of the way he chose to go on foot. From one half hour to another he met beggars on the road, to each of whom he gave a small coin. It became very hot; but he continued to go on, till nearly half-past twelve o'clock. Then a peasant saw him reel, and sit down under a tree at the road-side. A few Hindus hastened up, and saw that the Sahib was foaming at the mouth. It was not a sunstroke, but an affection of the heart through which he was called away. The corpse was taken to Muzafferpur, where weeping Christians and children rendered him the last honours. They vied with one another to wash him and attire him for the coffin. "The Sahib," they said, "has been soready to serve us, and has accepted services from no one; it is a goodly thing that we should be permitted to serve him in death."

What lamentations there were in Chupra, especially among the orphan children, cannot be described. The brotherhood were deeply dejected: the wept greatly before the Lord, and said to themselves in deep affliction, that they deserved no better, because they had often misunderstood the

beloved brother. "He ought certainly to have taken better care of his health—he ought to have spared himself—but after all, what can we judge?" On the last occasion he preached he was very profound in his representation of Christian doctrine: he at times preached with almost superhuman power. It is remarkable that he was not allowed to have his tomb in Chupra. The fakirs would certainly have made a god of him, and sacrificed at his tomb. We have wondered often how this dear brother was so long able to hold out against so many privations: he always persisted, however much any one might decline it, in doing something good and serviceable. And how well he knew a way to make the best of everything, with his invincible placidity: it is for this that we shall most miss him. But he held himself literally to be the most unprofitable servant. And how came he by that frame of mind? He obtained it by prayer. He every day passed two or three hours in prayer upon his knees, and thus acquired new grace evermore from the inexhaustible fountain. Truly he was a ripe, full, and savoury sheaf, a lively example of the beatific and renovating power of the Saviour. Therefore no long and wearisome sickness was needed to consume him.

UNITED STATES CHRISTIAN COMMISSION.

ON the evening of Sabbath the 29th of January, one of the largest audiences ever convened in the Nation's Capitol assembled in the Hall of the House of Representatives, to listen to, and to be impressed with, the claims and the work of the United States Christian Commission. The galleries, and all the doorways, avenues, and even stairways leading to them, were crowded. The churches of most of the denominations had closed their doors, and invited their congregations to assemble to hear what God had done and was doing in the armies of the Republic. Cabinet Officers, Senators, Representatives, Generals, Admirals, Governors of States, and representative men in every position of eminence, were a part of the audience. President Lincoln and Mrs. Lincoln were there. Vice-President Hamlin, Speaker Colfax, Secretary Seward, Secretary Welles, Chief Justice Chase, Postmaster-General Dennison, Vice-Admiral Farragut, General Hancock, General Patrick, Surgeon-General Barnes, Governor Yates, Governor Sprague, the leading members of the Senate and House of Representatives, and many other distinguished names on the country's roll of honour, lent their countenances and their words to the great cause.

The national hymn,

"My country, 'tis of thee,
Sweet land of liberty,—"

was sung by the whole audience, rising.

Secretary Seward said, in his opening address: "The war has opened another field of activity and

labour—a field not less important or interesting than those which usually lie directly in review. That field is the department of charity. We have here in our country no established church or recognised ecclesiastic authority. They taunt us with not even recognising a God in our national constitution. All effort, all association, and all submission is purely voluntary. Nevertheless the Christian Commission and the Sanitary Commission, working together in perfect harmony, unorganised, unpaid, unprompted and even unnoticed by the Government, have cultivated the broad field to which I have adverted, with complete and full success. They have left no wounds, or sickness, or sorrows unheeded and unrelieved, which could be reached by any other than a Divine hand. I have consented to take this chair, only because it affords me a fitting opportunity to proclaim my sincere conviction that the charities of this, the greatest and most fearful of all civil wars, though voluntarily rendered, have nevertheless been administered by the Christian people of the United States without any sacrilegious holding back, and in a spirit of lofty patriotism and pure and undefiled religion."

Mr. Geo. H. Stuart, the indefatigable secretary, said:—"We are not here to make speeches to-night, but simply to say to those who may not be familiar with us as an organisation, that we are representatives of all the loyal churches in the land who are loyal to Jesus Christ as the King of kings and the Lord of lords; and are endeavouring to follow his blessed example and walk in his foot-

steps in the track of war, to mitigate, as far as human aid and human sympathy can, the fearful evils which accompany it in its march onward to victory. Thus organised, we aim to distribute, personally, the supplies that are put into our hands by a generous public; to distribute, personally, hospital stores and reading matter; and to administer, personally, to the men who so gallantly fight the battles of Liberty. The speaker then made a brief exhibit of the work that the Commission had done the past year. He said the amount of cash receipts for the year is in round numbers 1,300,000 dollars; and adding to this the value of facilities granted, services rendered, and of stores given, the grand total of values is 2,882,347 dollars for the year just closed! This, with the total values since the organisation of the Commission, swell the great aggregate received to over *four millions of dollars!* The second exhibit shows the work of distribution. The number of ministers and laymen commissioned last year, who served for no other pay than the simple "God bless you" of the American soldier and sailor,—and he, Mr. Stuart, and these delegates with him, would not exchange this benediction for all the coin ever coined in Uncle Sam's mints,—was 2,217, and the number now in the field was 276, averaging during the year 217 constantly at work in their ministrations of love and mercy. The aggregate of working days served by these delegates is 78,869. They distributed over 47,000 boxes of stores and publications, received directly into the hands and hearts of the men for whom they were intended. Nearly 570,000 copies of the Bible and portions of the Bible have been sent to the army, furnished gratuitously by the American Bible Society, making the total distribution by the Commission of the word of God 1,137,000 copies since its organisation. Then, they had helped the soldiers to sing of Jesus and of heaven, of home and of country, by the good old songs of Zion, and the songs of patriotism, which they had scattered among them in the shape of 490,000 copies of the soldier's hymn and psalm books, so that the camps and fields, and hospitals, were sounding aloud the praises of God. They had given them, during the year, 4,326,000 copies of little books, neatly prepared, full of wholesome hopeful reading, intended to bring them to Jesus, and to confirm their faith, and to counsel, warn, and encourage them. Then, they had circulated nearly *eight millions* of the religious newspapers of all the evangelical denominations of Christians, fresh and full of the warm life of the Christian heart as it beats at home in sympathy with the soldiers in the field, and urges their claims upon the Churches of the land, and merges love of country with the love of God. And, oh, how these weekly messengers are received! Verily the speaker believed that if they were to scatter gold dollars in camp, the excitement would not be greater than when these religious papers arrive, and are distributed to the hungry men. Then, for the sick and

wounded on beds of pain, in the hospitals especially, they had furnished 3,691 "Silent Comforters," upon which, without weariness of the flesh, they might turn their eyes and drink in the waters of life—the texts of Scripture that were printed in bold type and hung up before them. The speaker then alluded to the touching significance of many of the gifts received by the Commission. From all quarters of the globe representative gifts had come. From the mountains of Syria, a box from a native convert, with pieces of the cedars of Lebanon, and a crown of plaited thorns—and 180 dollars as a religious and patriotic thank-offering. The miners of the silver mountains of Nevada had sent a silver brick, valued at many hundred dollars, the evidence of their love. The immense amount of hospital stores distributed—over 1,700,000 dollars' worth—and other items, were alluded to, together with the feature of *chapels* for the army, of which 205 had been built, and upon which God had poured out his Spirit, manifested his power, and magnified his grace, in the conversion and up-building of many souls. The speaker closed with a word of tribute to the noble unselfishness of many of the business men of the land, who had given their time, their money, themselves, to this work of God among our soldiers.

Mr. A. E. Chamberlain of Cincinnati alluded to the Christian character of the Commission. He thanked God for its name. The blessed Master himself had commissioned and sent forth the disciples to heal the sick, to do the same work that the Commission contemplates. He was the origin of the work. In his name and by his people it had been carried on. They dispensed "the gospel of clean shirts" side by side with the glorious Gospel of salvation in Jesus Christ, to the noble soldiers who were standing between us and danger. He had just returned from the fields at Nashville. The diet kitchen, established recently by the Christian Commission at Nashville, for the Army of the Cumberland, was a great supplementary blessing to the governmental care. There the sick and the wounded are tenderly nursed, and delicately nurtured. On a single day 852 men were thus cared for. Why, the bill of fare would do credit to half the hotels of the land. There were to be had chicken soup, all kinds of toast, stewed fruits, oysters, corn bread, ham, baked potatoes, &c., &c., all prepared in the best style by the noble ladies in waiting there, of whom as much could be said as was ever said of Florence Nightingale. One of them, a lady from Pittsburgh, met him one morning at the door of the diet kitchen, and said that 40 or 50 men in the hospital must die unless they could be induced to take some nourishment. She went through the ward and found that 45 men, whose names she had taken down, needed and *must have* chicken broth. The commissary could not furnish it till the next day. "To-morrow they may die," she replied. And was it so, that 45 brave soldiers of the Union must die for want of that which the people of the

North could so well supply? It came home directly to the speaker. The agent at Nashville had asked if he might buy chickens at 75 cents. for the hospital, but he had answered No, the price was too high. After that, he told him to purchase at any price, and the people of the North would pay for them. And, oh, if they but understood the value of these things, would they not? The speaker then traced, in several remarkable cases, the hand of a gracious Providence in supplying their wants, and in supplying them just at the needful time with the needed help. When the hospital was first established, word came that they needed onions. There was not a dollar in the Treasury. The order must be fulfilled. The Lord will furnish the means. So 50 barrels were sent down by the boat, on the same day that the order was received. The bill came in for payment. At the same time two letters were laid upon the desk. On opening, one was found to contain a cheque for 200 dollars, and the other a cheque for 100 dollars—from parties the speaker had not known before, and the precise amount required to pay for the onions! At another time word came from the Army of the Cumberland that the men were dying of scurvy, and that nothing would check and cure it but crout and pickled cabbage. They did not know where to find the articles. There was the letter—"The men are dying for want of the crout and cabbage—nothing else will answer." The speaker stepped into his office, and looking out of the window, saw his greys backing upon the side-walk a load of casks. He called to the driver to know what they were. He did not know, but "I left a letter on the desk for you," was the reply. The letter was opened. It was an invoice from the town of Lebanon, Ohio, of *thirty-four barrels of crout and pickled cabbage!* He could not refrain from ejaculating on the spot, "Thank God for Lebanon! Thank God for the crout and cabbage!" That very day they sent it down to the army; and received back a grateful letter from a surgeon, saying that if they had sent barrels of gold-dust it would not have compared in worth with the crout and cabbage. Again, immediately after the battle of Nashville, they received orders for stores to be sent immediately. They had sent everything in the house on a previous order from Louisville. In the meantime God had come to their help and replenished them. But again their supplies were cleaned out, and they were now trusting Him to fill them again, when the imploring demand came from Nashville. It could not wait delay or denial; for 2000 poor fellows had come from the late battle-field near the city, and they were needing shirts, and drawers and socks, and "they had not had a shirt to bury a man in for three days." Oh, now for the trial of faith! What were they to do? Trust in God for the event, but the articles must go down by that afternoon's boat. Just then the express waggon came with several boxes, and threw them on the side-walk, and his boy brought two letters, from Rossville and Zanesville, Ohio. The

letters were invoices of the goods in the boxes. In one box, among other things, were 27 shirts, 33 pairs of drawers, 70 pairs of socks. In another, 33 pairs of socks, and so in the three invoices. They were shipped to the front that night. "Now," asked the speaker, "if the Lord did not send these articles in answer to our prayers, where did they come from?" One most important feature of the Commission's work, and one intensely appreciated by the soldiers, was the supply of writing materials to them. After the battle of Nashville, for four or five days an average of 35,000 sheets of letter paper and envelopes were distributed *daily* by the delegates of the Commission. Oh, how many hundreds of grateful letters was received by mothers, wives and sisters, whose anxiety the Commission was thus enabled so effectually to relieve! The speaker closed with an affecting incident of an Indiana boy, of the 85th Regiment. He sent at midnight for a delegate of the Commission. He was dying, and wished to leave his little treasures with him, to send them with a letter to his poor mother. "Are you a Christian?" the delegate asked. "Oh, yes; I was before I joined the army. Tell mother that God is with me; all is well." Then, giving three rings to the delegate, he said, "That is for mother, that for sister, and sister will know whom to give the other to. There is one thing more," he added, after a pause. A little package was taken from his knapsack and brought to him. In it were three photographs. He took up the first, looked at it intently, and said, "Oh, thank God for a pious mother! Through her prayers and instrumentality I was brought to Christ. Good-bye, mother, we shall meet in heaven." He kissed it, and laid it down on the cot. He took up the second and said: "Thank God for a pious sister! We have held sweet communion on earth, sister, and we will hold sweeter communion in heaven. Good-bye sister," and he kissed it and laid it down by the other. He took up the third, the nameless one, and as he looked fondly at it his eyes filled with tears. "Oh," said he, "I *did* hope that you and I would have many precious seasons on earth, but God has ordered otherwise. My country demanded my services. I gave them cheerfully. But, thank God! ere long we'll both be where there'll be no wars, but where all will be peace throughout eternity. Yes, thank God! we'll meet again;" and he put the precious picture to his lips and kissed it, and breathed his last with the photograph lying on his lips.

A hymn, called "Your Mission," was sung, by Mr. Philip Phillips, of Cincinnati. Towards the close of the meeting, by the special written request of Mr. Lincoln, the hymn was repeated. It was as follows:—

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet;
You can stand among the sailors,
Anchored yet within the bay,
You can lend a hand to help them,
As they launch their boats away.

If you are too weak to journey
 Up the mountain, steep and high,
 You can stand within the valley
 While the multitudes go by;
 You can chant in happy measure,
 As they slowly pass along;
 Though they may forget the singer,
 They will not forget the song.

If you have not gold and silver
 Ever ready to command;
 If you cannot towards the needy
 Reach an ever-open hand;
 You can visit the afflicted,
 O'er the erring you can weep,
 You can be a true disciple,
 Sitting at the Saviour's feet!

If you cannot in the conflict
 Prove yourself a soldier true;
 If, where fire and smoke are thickest,
 There's no work for you to do;
 When the battle-field is silent,
 You can go with careful tread,
 You can bear away the wounded,
 You can cover up the dead.

Do not then stand idly waiting
 For some greater work to do;
 Fortune is a lazy goddess,
 She will never come to you,
 Go and toil in any vineyard,
 Do not fear to do or dare:
 If you want a field of labour,
 You can find it *anywhere*.

The Rev. J. Wheaton, of Philadelphia, said:—On the 13th day of May last it was my privilege, with some fifty or sixty gentlemen associated with me in the same good work, to land at Belle Plain, to start with our knapsacks filled with comforts, over the muddy road to Fredericksburg, to meet the soldier as he came limping on, or raise him if exhausted by the way. All the way from Belle Plain to the White Oak Church, all the way from White Oak Church to Fredericksburg, we met these wounded men marching or halting, and ministered to them. On reaching Fredericksburg it fell to my lot to be placed in the old theatre there, filled with some three hundred bad cases. The Government was doing all that it could; but the fighting was going on, and surgeons were busy in the army; these men were started from the field for the hospitals; they were delayed at Fredericksburg,—were suffering, dying there. As I passed up the aisle in the old theatre they spoke to me: "Sir, will you give me something to eat?" "Sir, will you reach me that little bolster to put under my stump?" Men were there who had not eaten anything for fifty hours. One poor fellow said to me (taking me for a doctor), "Sir, will you dress my wound?" I am not a doctor, but I did my best. I took off the bandage, sponged away the hard incrustation that had gathered upon the wound, and found that both his eyes were gone; he had been shot through the eyes and the bridge of the nose. "Poor fellow," I said to him, "this is hard." "Yes, it is hard; but I would go through it again for my country." Right beside him there lay a man upon a stretcher, a strong, noble-looking man, but

he was shot through the head. His eyes were closed; he knew no one; could answer to no voice, and yet he still breathed. I never shall forget how that massive chest heaved up and down. We watched him for hours, thinking every hour would be his last. All night he lay there, motionless save that heaving bosom. In the morning he was no better, but he began to move his feet. He seemed to be marching, and he marched till he died—tramp, tramp, tramp—dead, but marching on!

His sufferings ended with the day,
 Yet lived he at its close,
 And breathed the long, long night away,
 In statue-like repose;
 But when the morn in all his state,
 Illumed the eastern skies,
 He passed through glory's morning gate,
 And walked in Paradise.

I saw there one man, who said to me, "Sir, if you can help me a little I shall be glad. My limb is off above the knee. It pains me very much; and if you will put a little larger pad there it will alter my position." I did so, and sponged his wound with cold water. I then asked him how it felt. "Oh, bless you. It feels so good, so comfortable." Said I, "My dear fellow, are you a Christian?" "Yes, sir, I hope I am; I hope, sir, if I should be called away that I am ready to go." My next case was not so good a one. This man was without Christian consolation; yet he, as all of them are, was ready to speak and to be spoken to of the realities of religion. One of the first questions that these men ask is, "Who sent you here, sir? Who pays you for coming? You dress our wounds, give us food and care, and speak kindly words to us." Now, Mr. President, the usefulness of this Commission consists, in a great degree, in this—that we are able to say to these men that we come by the sanction of the Government. We speak these words in behalf of Jesus by the permission of our Chief Magistrate, you, sir (addressing Mr. Lincoln), for whom we pray in our pulpits and our closets. I tell these men that I come to them by permission of the President—that the Government has recognised the truth, at last, that men have immortal souls; that an army such as ours deserves the Gospel.

General Patrick said:—There are two great voluntary agencies now in the field—the Sanitary and the Christian Commissions. It was to supplement the medical department that the Sanitary Commission was organised. Through its agency an immense amount of stores had been distributed, and an immense amount of good had been done. The vast amount of money paid into its treasury shows well the strong hold it has upon the affections of the people. But it was soon discovered that something more than ministries to material wants was demanded. Chaplains were few, and those few were tied to their regiments by the inexorable laws of the military service. Beyond their regiments and regimental hospitals their labours extended not. Who, then, should give spiritual advice and consolation to those who on the march, or in the charge, fell by

the way, or were borne to the rear of the line of battle wounded, agonising, dying? Who should enter the great hospitals of the corps and of the armies in the field, where no chaplains are known, and minister to those who crowded its tents, multitudes of whom must soon appear before the judgment-seat of Christ, where some other claim than that of patriotism or bravery must be presented ere they could hope to exchange the soldier's garb and the musket for the white robe and the palm of victory? It was to meet such wants as these that the Christian Commission was organised, and to such labours it has mainly addressed itself. But in a campaign, and wherever battles are fought, the Good Samaritan is ever needed; and it was found that every delegate should be supplied with a small stock of cordials, restoratives, articles of nutritious diet, and to supply these, store-waggons and coffee-carts,—boilers on wheels,—were found to be necessary; and these, under the direction of delegates, have contributed vastly to the comfort and well-being of multitudes of our suffering soldiers in

a particular for which hitherto there had been no adequate provision. Again, during the cold season, in the late autumn, winter, and early spring, when the army is of necessity mostly stationary, it has been found that religious services could not be held profitably or safely in the open air. Chapel tents were not known under the returns of the quartermaster's department. These the Christian Commission furnished for the morning and Sabbath service, and for the daily hour of prayer. Again, where mammon reigns with the great mass of those who follow our armies to fatten on their necessities, how is good reading to be supplied? Traders will not or cannot furnish it except at most exorbitant rates; it is only through the Commission that it can be supplied at cost—and that not at the soldier's cost—and its character guaranteed. But the speaker would not go further into details of this great and good organisation. It was a grand offspring of the hour, and of the country. Nothing like it had ever before existed.

MEDICAL MISSIONS.

WE think that the following extracts from a letter written by a native Medical Missionary in India will be interesting to our readers. The writer has not received a thorough medical education, such as may now be had at the Government Colleges, but he evidently possesses a considerable amount of professional knowledge, and finds that he can make it available, both in relieving the diseases of his countrymen, and in opening a door of entrance to their hearts for the glorious Gospel of Christ. He is a catechist in a rural mission at Judapoor, in the Deccan, and the letter is addressed to the Rev. Naranau Sheshadir, the missionary with whom he is associated.]

"In the months of November and December last, 173 patients of both sexes and all ages have come to our dispensary for medical aid, viz., 129 men, 25 women, and 19 children. They belonged to this town as well as to villages around, as far as 10 or 12 miles. Out of the above-stated number, about half were obliged to go home for want of medicines, as we have none to give them suitable to their illness; notwithstanding, proper advice and, to some of them, prescriptions of the native drugs have been offered by me before they left the dispensary.

"The patients who came under my treatment were all cases of a chronic nature, from their want of knowledge of the danger of neglecting diseases. They go to witchcraft and the quacks, in whom they have a great faith.

"It pleases me to tell you that the people here have been deeply interested in seeing the English ways of diagnosing and prognosing diseases, and also of advising the sufferers. Their minds have been

greatly attracted, and their number is daily increasing. I am also happy to tell you, that the people are becoming very social with me; they receive me into their houses as liberally as possible, whereas they have a great prejudice against acting so. After entering one of such houses, and seeing the patient, if opportunity permits, I desire to draw the attention of the persons around to religious conversation. For instance, I was once requested to call upon the wife of a high-caste Hindu weaver, who was suffering from dysentery of a chronic nature. After seeing her, and while talking, I saw a Gaupati (a muddy god of elephant's head) in a niche. I said, in a solemn way, 'You do a most abominable work in worshipping such images as that before your Heavenly Father, who reckons you to be a traitor.' To this they, with frightened aspect, said:—'It is very true; we ourselves have little or no faith in image-worship; but we do it merely for the sake of our caste people, of whom we have a great dread. We have heard many times the Christian preaching, and we are sure that by-and-by we shall all leave this nonsense.' Such are the results, of a very joyful nature, being produced by the household visitations. Sometimes I ask them to stand with me in prayers, which I offer to the heavenly Father, through the Mediator, Lord Jesus Christ, in behalf of patients. Such requests they accede to very readily with a solemn heart, though such offering of prayers is quite new to them."

Ramji Mullori then gives another example of his intercourse with the people among whom he labours. "A shoemaker had an alarming dream, which seems to have impressed him very much. Having recited

his dream, he observed that there will be an awful day in this world in the time to come. To this, I said, 'I believe so.' Then I took my Marathi New Testament, and said to the man, 'There is a day called the Judgment Day mentioned in this book: I will read of it to you.' So I read Revelation vi. 12—17, and Matt. xxiv. 29—51. I also observed to him, that 'the Redeemer, Lord Jesus, is the only safe place and person for you, to preserve you in that Judgment Day.' Then I sang the poetry composed by me, in Marathi metre, which is founded upon the verse in Revelation i.: 'Jesus Christ. . . washed us from our sins in his own blood.' From this, I know, his countenance appeared to be consoled."

He then goes on to relate a medical case, which he seems to have treated very judiciously in the absence of ordinary appliances. An operation, which became necessary, was performed with instruments not usually employed under such circumstances, but very greatly to the relief of the poor sufferer. He mentions that, as he had neither squill nor digitalis in his store (both very suitable for the case), he could not test the virtue of these drugs, and was obliged to be content with those which he possessed.

It is satisfactory to be able to mention, that the Directors of the Edinburgh Medical Missionary Society have given a grant of 12*l.* to Ramji Mulori for the more indispensable surgical instruments, of which he sends a list, and for a small supply of medicines. In doing this, they depart in some measure from their rule of not encouraging half-educated men as Medical Missionaries; but in this case the agent has had few opportunities, is already in the field, and evidently turning his knowledge, such as it is, to the best account. We shall close by allowing him to describe, in his own words, the various occupations which fill up his time, day by day. It will be seen that the Medical-Mission work is only an item in the many engagements of this hard-wrought and devoted man.

"Every morning, though we have no proper place to receive those who come for medical aid, I take them into one of the rooms, where I examine them,

and administer the remedies. Having done so, I talk to them on religious subjects, or read to them one of the simple tracts which would suit the occasion. They listen to me very quietly, attentively, and solemnly.

"After having finished my medical work, I go to my school-teaching work, which consists of reading, writing, singing, arithmetic, grammar, and geography—all this in the Marathi language. Although the attendance of the children is small, yet I am happy to say they are progressing very well.

"My other work—the road-preaching—is also continually attended to. I get pretty large audiences to listen to me. In this country, singing in metre the glory of the Christ is very much liked."

Contributions for the various objects of the Edinburgh Medical Missionary Society will be received in London, by Mr. James Watson (Messrs. Nisbet & Co.'s), 21, Berners Street, W.; or by Messrs. Fuller, Banbury, Mathieson, & Co., 77, Lombard Street; in Edinburgh, by Dr. Omond, 43, Charlotte Square.

Contributions since January 1st.

	£	s.	d.
Anonymous, from Lady in suburbs of Edinburgh	2	0	0
Do., by J. P. Coldstream, Esq.	15	0	0
Do., by do., for India.	25	0	0
Bruce, Mrs. S., Sandlodge, Shetland.....	1	0	0
Clayton, Miss, Rutland Square, Edinburgh	5	0	0
Cox, Mrs., Manningree, Essex	5	0	0
Douglas, Mrs. Admiral, for Mr. Vartan, Nazareth	5	0	0
Fox, Rev. G., by Hon. Mrs. McKenzie (for 2 years)	10	0	0
Gillebrand, W. C., Esq., by Rev. Mr. Swan ..	5	0	0
Miller, the Family of late Professor ..	6	0	0
McKencr, William, Esq.	10	0	0
Do., for Mr. Vartan, Nazareth	10	0	0
Middleton, Mrs., by Lady E. Campbell.	5	0	0
Prescott, Miss, Halifax	1	1	0
Webb, R. T., Esq., Tunbridge Wells ...	1	1	0
Do., for Cowgate Dispensary	1	1	0



LETTERS

FROM

THE CORRESPONDENTS

OF "CHRISTIAN WORK."

England.

THE appeal of Bishop Colenso has been decided in his favour, but on a basis probably as little expected by himself as by Bishop Gray of Cape Town. It is allowed that the letters patent of Bishop Gray granted him the rights of a metropolitan. In these letters it is said, "We do will and ordain that in case any proceeding shall be instituted against any of the said bishops of Grahamstown and Natal, when placed under the said metropolitan see of Cape Town, such proceedings shall originate and be carried on before the said Bishop of Cape Town, whom we hereby authorise and direct to take cognizance of the same. And if any party shall conceive himself aggrieved by any judgment, decree, or sentence pronounced by the said Bishop of Cape Town or his successors, . . . it shall be lawful for the said party to appeal to the said Archbishop of Canterbury or his successors, who shall finally decide or determine the said appeal." The letters patent creating the see of Natal contain the following: "We do further will and ordain that the said John William Colenso and every Bishop of Natal shall, within six months after the date of their respective letters patent, take an oath of due obedience to the Bishop of Cape Town for the time being, as his metropolitan." Dr. Colenso took the oath accordingly as follows: "I, John William Colenso, Doctor in Divinity, appointed Bishop of the see and diocese of Natal, do profess and promise all due reverence and obedience to the Metropolitan Bishop of Cape Town, and to his successors." Objection was raised by Bishop Colenso, in his appeal, on the ground of there not being in reality, at the time the oath was taken, any metropolitan see of Cape Town, or any bishop thereof in existence, this see having been created some months later. But apart from this specific objection, which, whether valid or invalid, could not have affected the general principle, all seemed from these letters patent to be plain sailing. The Metropolitan had power to cite the bishops and clergy to his bar, and

a final appeal was open from his decision to the Archbishop of Canterbury. But the judgment given at once cuts away the foundation, by stating that the Queen's letters patent, quoted from, have themselves no authority whatever, not having been made by any statute of the Imperial Parliament, nor confirmed by any Act of the Legislature of the Cape of Good Hope, or of the Legislative Council of Natal. As in England and Ireland the Queen has no power to create a new diocese, or to appoint a bishop to such, without an Act of Parliament, so it is ruled that in a crown colony an Act of Parliament is necessary; and in colonies which have their own Legislatures, the sanction of those Legislatures must be obtained to give validity to the instituting of the diocese. The Queen has a right of her own prerogative to command the consecration of a bishop, but no power to assign him any diocese not constitutionally created. Therefore the colonial bishoprics already founded, with the exception of Calcutta, Bombay, and Madras, sanctioned by Acts of Imperial Parliament, and Jamaica, sanctioned by the local Legislature, have no position in the eye of the law. The judgment, it will be seen, is most sweeping in its consequences, since it renders all jurisdiction in such unsanctioned bishoprics, not only of metropolitans over bishops, but of bishops over the inferior clergy, invalid; so that in fact there is no jurisdiction at all, and the Bishop of Natal's clergy may, if he return, refuse to acknowledge his authority, just as he refuses to acknowledge that of the Bishop of Cape Town. This places the Church of England in the colonies, with the single exception of Jamaica, in an entirely new position, making the authority of all bishops even to claim legally the title assigned, dependent upon Acts of the Legislature sanctioned by the Queen. The basis of the judgment so completely swept away the very seeming of jurisdiction, that the Lord Chancellor had some difficulty in showing that the Court was entitled to take up the case at all, or to regard the Bishop of Cape Town's judgment as anything but a nullity; indeed failed in his attempt to do so.

Mr. Newdegate having been defeated in the House on his motion for a special committee to inquire into the management of convents, has been invited by Bishop Ullathorne to appoint a few friends to inspect the condition of those under the bishop's care. This proposal Mr. Newdegate has declined, as he does not trust to a fair and open inquiry in such circumstances, and he asks in reply, why the Romish ecclesiastics, if they wish a candid investigation, should have, through the Roman Catholic members, prevented the appointment of the committee for which he asked?

It has been determined to erect a cathedral in the parish of Westminster, in connection with the Roman Catholic Church, to be commemorative also of the late Cardinal Wiseman. A meeting is to be held in May for the full consideration of this project.

"The Jewish Association for the Diffusion of Religious Knowledge" is engaged in publishing a series of tracts, in which various questions concerning religious morality and doctrine are discussed. In one of these, entitled "The Messiah," the writer distinctly admits that the Messiah is a person. "We join," he says, "heartily in the belief, that the Messianic era has in store universal and inestimable blessings, in which all the nations of the earth are to participate;" that "the spread of knowledge will become universal; the sublime truth of the one only God, which will then be the universal creed and will alone prevail, will dispel the errors which have obscured the pure and primitive notion of the Deity among men; the cessation of conflicting and incompatible creeds will put an end to the animosities and hatreds which sprang therefrom. All men will then feel and consider themselves brethren, and think and act as such; they will all speak one language to each other—the language of truth, and mercy, and love. Peace and harmony will consequently prevail among all men; true civilization will have reached its perfection; and that earthly happiness will be the lot of mortals, which is sought in vain in the past and in the present."

At the annual business meeting of the Society for the Propagation of the Gospel, it was reported that the amount raised during the year was 102,997*l.* 18*s.* 6*d.*, showing an increase over 1863 of 15,165*l.* 7*s.* 2*d.* Mr. Bullock was elected secretary instead of Mr. Hawkins, recently appointed a Canon of Westminster.

A melancholy event has happened among the Wesleyans,—the second only of its kind in their history. The President for the year died on the 5th instant. He was the Rev. W. L. Thornton, much respected both among the Wesleyans and in the Church at large. His death was unexpected, though he had been ailing for a short time. His last sermon, preached three weeks before, was from the text, "Mine eyes have seen the King—the Lord of Hosts."

The arrangements of the Baptist Missionary Society have been made for the approaching anni-

versary. On Lord's-day, the 23rd April, sermons will be preached in the various chapels in the metropolis. The annual members' meeting will be held in the Mission-house, on Tuesday, the 25th, the chair to be taken at ten o'clock. On Wednesday, the sermons will be preached by the Rev. George Gould, of Norwich, and the Rev. Wm. Arthur, M.A., Secretary of the Wesleyan Mission. The annual public meeting will be held in Exeter Hall, the chair to be taken by the treasurer, Sir Morton Peto, Bart., M.P.

The Directors of the London Missionary Society have entered into an engagement with one of the most respectable shipbuilders in the North for building a new missionary ship. They trust that, when complete, the "John Williams" will be equal, in some respects superior, to her predecessor.

LONDON, *March*, 1865.

Ireland.

THE Romish Bishops have been busy issuing their Lenten Pastorals. Dr. Cullen's is earnest, and abundantly fortified by Scripture; it encourages to good living, almsgiving, temperance, pious meditation, and prayer. Nevertheless it presents some curious features. He has discovered that the fatal evil of the National Schools is the neglect of prayer. He assures us that most of the bishoprics suppressed in Italy have existed since the days of the Apostles, and that it was the Apostles who "ordained a fast of forty days," vulgarly called Lent. He heartily approves of the Encyclical, and laughs at the fury of Protestant Editors. "The Pope has crushed the serpent's head, and, as it was to be expected, the serpent and its infernal progeny endeavour to bite his heel." As his own reputed organ has failed, he cannot recommend any other newspaper. Some papers report the Divorce Court, and the rest are infidel. He expects to see no literature in his diocese but "the lives of the saints and the work of St. Alphonsus on the eternal maxims of the Gospel." The state of Europe still distresses him, and he blurts out that Italy appears ready to throw itself "into the abyss of heresy and schism." In theology, he affirms that "many poor Christians lose their immortal souls that have been redeemed by the blood of Jesus Christ;" and exhorts to incessant prayer to the Virgin. "If, unhappily, we should be so cold and insensible that the sufferings of a crucified God cannot move us, let us turn to his Virgin Mother. It is for us she suffers, and for us she offers up her Eternal Son, to satisfy for our iniquities." In the other Pastorals there is nothing to notice, not even in Dr. Machale's—nothing that he has not said a hundred times. The less-guarded statements of some of the Romish clergy are more graphic. One of them, at a meeting in the South, described the resolution he held in his hand to be "like God Almighty;" at the same meeting, the archdeacon presiding—and he is also President of all our Roman Catholic Young Men's Societies—stopped an oppo-

nent with O'Connell's rough "Put a wad in that calf's mouth;" and another of the fraternity, turning upon a mob at Nenagh, shouted to the foremost man, "Only I am a priest, I would blacken your eyes in two minutes." The last saying, it is true, belongs to the excitement of a contested election. Defeated in Cork and Tralee, the priests made a determined stand in Tipperary. Headed by their archbishop, they used every engine—secret meetings and the confessional, as well as the chapel and the platform. "I dare you to vote against me," cried the priest from the altar. Yet at Nenagh, when Father Cleary appeared to support the clerical candidate, the people dispersed, saying they had been badly kept down by the priests. Father McRedmond took his place, but could not be heard through the groans. Two other fathers were hooted through the town, the mob calling on them "to mind their own business." And while the clerical candidate was returned by a large majority, nearly a thousand voted for his opponent, and two-thirds of the electors refused to come forward at all, though at the most passionate bidding of their clergy. An alienation has been established between the parish and the priest, of which the latest sign is an eloquent sermon by Archbishop Leahy, intended to soothe the people and picture the devotion of their ministry, —an appeal evidently written in a fright.

Tipperary, in which this independence has asserted itself, is also remarkably free from crime. The criminal business of the North Riding at the present assizes lasted only eight hours, and there was not a criminal a month for the last seven months. The same influence of education and a high tone which causes this diminution of crime, would seem also to diminish the terrors of the altar. The crime of the county generally is light, though in some places minor offences have increased, and have drawn from the bench wise lectures on temperance. "So far," Chief Justice Monaghan says at Downpatrick, "so far as my own experience has gone, and I am quite sure so far as yours, which is greater than mine, has gone, it appears from details that have transpired at different times, that there are scarcely any of the serious offences that do not arise in some degree or other, out of drunken squabbles—out of drunkenness one way or another. Certainly, we must regret that there were 1614 cases of this nature in which convictions have occurred since last assizes. And when we recollect that the constabulary scarcely ever meddle at all with offences of this kind unless the parties actually become troublesome and annoy the public peace, one must come to the conclusion that it is certainly a fact that the habit of indulging in intoxicating drink is unquestionably very prevalent in this county. If it were possible, with your exertions, or by any possible means, for you, in your several districts, to discourage this vice of intemperance, I am perfectly satisfied that your exertions therefor would be a boon of no ordinary kind to the community. I am quite sure of your inclination to act thus, and I have no doubt that

much of the desired reformation could be effected if each of you, by the influence he may legitimately exercise over his own tenantry and in his own neighbourhood, were to attempt it. Nothing could be attended, I am persuaded, with more beneficial results than such an effort."

And, addressing the grand jury of Mayo, Justice Keogh says to the same effect:—"In examining the columns of this report, I find under one class of offences—namely, that of intoxication—no less a number than 570 cases, in which the parties paraded themselves before the public, and obliged the police, in the discharge of their duty, to arrest them; and the crop which we would naturally expect to be borne by seed of this description is to be found in another column of this return. I find in the column of 'Minor Offences' 1299, and if we add these to the other cases in the list, we have a total of 1330 offences, which, more or less, originated in intoxication, between assizes and assizes, and mounting in the scale from common assaults to malicious assaults; then to assaults endangering life; finally, reaching the more serious crime of homicide. To hope to eradicate drunkenness is Utopian; but to lessen this social pest in this county I feel that I can count on your assistance as landlords, as grand jurors, and as magistrates. I should wish, when you return to your homes, when you are presiding in your courts of petty sessions, that you will impress upon the people that drunkenness is no mitigation of any offence that they commit, but, on the contrary, that intoxication renders their condemnation the more severe, and their punishment the heavier; and I trust, when the drunkard comes before the court, he shall not escape with the lightest penalty that can be administered."

It was mentioned last month that a poor girl had been persecuted in County Sligo for becoming a Protestant. Her uncle, aunt, and others implicated have been imprisoned, and the sub-inspector of police and two constables fined and removed from the neighbourhood. This prompt vindication of the law is likely to have the happiest effect.

The restored Cathedral of St. Patrick was reopened with much ceremony on the 24th of February, the Lord-Lieutenant, the Primate, and the Bishops of Killaloe, Ossory, Derry, Cork, Meath, Down, and Tuam, attending in state. The sermon was preached by the Archbishop of Dublin from Psalm xvi. 8, 9. The evening sermon was preached by the treasurer, Mr. Plunket (Mr. Guinness's son-in-law), from the text, "Come, for all things are now ready." The dimensions of the Cathedral are as follow:—From the western gate to the eastern wall of St. Mary's Chapel, the Cathedral is in length 300 feet; in breadth of the nave, 67 feet; in breadth of transepts, 157 feet: the height of the tower is 120 feet, exclusive of the spire, which measures 101 feet more. The restoration is supposed to have cost at least 130,000*l*.

The Missionary Association of St. Patrick has been formed in the diocese of Armagh under the

presidency of the Primate, and with the object of increasing the supply of labourers in foreign mission fields. It is proposed to grant exhibitions to candidates preparing for, and students residing in, "any of the universities or colleges of the Church in which special training is given for missionary work." No candidate may receive assistance till he has entered his seventeenth year, and has been approved by a board of examiners to be appointed by the Primate.

A carefully arranged series of sermons has been prepared, to be preached in two of the parish churches in Dublin on every Wednesday and Friday evening during Lent. Archbishop Trench, Bishop O'Brien, the Deans of Cork, Ferns, and Emly, and some of the Divinity Professors, are among the preachers. The list of subjects includes:—

Sin as disobedience to the law—Christ the keeper of the law (Matt. iii. 15—17; v. 17; Rom. viii. 4).

Sin as demanding sacrifice—Christ the Lamb of God (John i. 29).

Sin as defilement—Christ the Purifier (1 John i. 9; iii. 3).

Sin as slavery—Christ the Deliverer (John viii. 32—36).

Sin as darkness (Matt. vi. 23; Ephes. v. 8)—Christ the Light of the World (John viii. 12; Ephes. v. 14).

Sin as self-deceit (Heb. iii. 13; Prov. xvi. 2, 25)—Christ the Giver of the convincing Spirit (John xvi. 8).

Sin as separation from God—Christ as bringing near to God (Ephes. ii. 11—19).

Sin as enmity against God—Christ the Slayer of the enmity (Ephes. ii. 16; Col. i. 21).

Sin as discord in man's inner being (Isa. lvii. 21)—Christ making peace therein.

Sin as discord in the world (James iv. 1)—Christ the Prince of Peace (Isa. ix. 4—6).

Sin as often entailing suffering even on the penitent (2 Sam. xii. 10—14)—Christ punishing in love (Rev. iii. 19).

Sin as manifesting itself in physical death (Gen. ii. 17; iii. 19; Rom. v. 12)—Christ the Overcomer of death (John xi. 25; Rev. i. 18).

Sin as spiritual death—Christ the Quickener of the spirit (Ephes. ii. 1).†

Sin as eternal death (Matt. xxv. 46; Mark ix. 43—48)—Christ the Life Eternal (John v. 24; 1 John v. 11, 12).

The following are the subjects for the Clerical Morning Meetings in April next:—

Tuesday, April 25.—Preparation for the Ministry, both before and after ordination.

Wednesday, April 26.—The Pastor feeding the flock.

Thursday, April 27.—The missionary character and responsibility of our Church in this land.

Friday, April 28.—Church Missionary address.

Lectures have been delivered during the month to the two great Societies for Young Men—the

Episcopalians and the Presbyterians: to the former, by Archbishop Trench, on "What the English Language might have been but for the Battle of Hastings;" and to the latter, by the Rev. W. Robertson, of Irvine, on "Luther." Mr. Gervase Smith has been over, opening a new Methodist Church at Athlone, and lecturing in Dublin on "Wycliffe." Richard Weaver preaches regularly on Sundays and during the week in Merriam Hall. A speaker of a different stamp appeared recently in the person of a Roman Catholic gentleman from Roscommon, who invited an audience to hear him denounce the Confessional, which had been licentiously abused by a priest in his parish. His Roman Catholic neighbours are indignant,—not with the priest, who, they say, is as bad as he was painted, but that one of his flock should dare to say it.

The friends of the venerable Dr. Urwick intend presenting him with a handsome money testimonial on his retirement from the active duties of the ministry. For more than forty years he has preached the Gospel in Dublin, and made his influence felt far beyond his own pulpit. The spacious chapel in York Street, to which his eloquence and fervour and dialectic power drew vast crowds, is honoured by all denominations as one of those centres from which the truth sounded out in careless times; and many, who are neither of his congregation nor his Church, are anxious to testify to their gratitude and his worth.

Dr. Morgan, a venerable contemporary of his in the Presbyterian Church, has published a treatise on the "Testimony of Scripture to the Holy Spirit," an earnest, practical work, containing the results of much study of the word during a lengthened ministry.

From a statement of the ages of the Irish Bishops, it appears that three—viz. Cashel, Meath, and Limerick—are octogenarians; three are septuagenarians—viz., Derry, Tuam, and Ossory; three are sexagenarians—viz., Armagh, Cork, and Kilmore; and three are between 50 and 60 years of age—viz., Dublin, Killaloe, and Down. The oldest is Cashel, in his 82nd year; and the youngest is Killaloe, in his 51st year. The Bishop of Tuam, appointed in 1839, is the longest on the Bench, and the latest appointment is the Archbishop of Dublin, consecrated in 1864.

It has been decided to open the Magee College in autumn, and to elect the professors at the Annual Meeting of the General Assembly in July. A special meeting of the Assembly will be held in April, to make suitable arrangements for the election.

France.

THE nomination of M. Guizot, albeit by the small majority of ten (1298 votes against 1288 for M. Barbezat, the radical candidate), has put an end for the time to the extreme tension of thought

from which all Paris Protestantism was suffering. The success of the Orthodox candidate is a matter for unbounded gratitude to Him who directs all events. The very large minority of the opposing party is a serious warning to all, and especially to the active members of the reformed Church now in office, of the perils of universal suffrage without religious guarantee. The parties stirred up to vote by the virulent articles against Orthodoxy, and against M. Guizot as a political man, in the widespread democratic papers, could not have been electors in a smaller city where men are known to their neighbours. May wisdom now be granted to the successful side to make the best of the three years to come. That the infidel spirit is breathing over us its poisonous breath, and that the unguarded are receiving it, yea, and glorying in it too, is no new fact; and that iniquity abounds, and love waxes cold, and hatred is rife, is a growing palpable phenomenon, manifested by these contests. What we need is therefore the Spirit of the Lord to raise up a standard against the enemy. Some must undoubtedly fight hand-to-hand; the radical party is not going to disarm; far from it, it manifests its intention to agitate, agitate, agitate! as did another so-called liberal party now vanished. But the true and glorious victory will be gained, not by learned discussion, but by carrying the all-powerful Gospel down into the masses. Oh! for men of God to be multiplied,—men of prayer, men filled with the Spirit, men mighty in the word, men whose words raise the dead in sin to the Heavenly Life. *This* is what we need, and this is what we *must* have if the cause of truth and life is to prevail in our national Church. No skeleton doctrinal orthodoxy, but the living, loving orthodox Christianity of Jesus and his apostles carried out upward and downward, rooting itself deep, and bearing abundant fruit in every relation of life! And this will be the answer to those who, stimulated by men who cling to the name of Protestant while they deny the one foundation of Protestantism, viz., the inspired, revealed Scriptures of God, declare that Protestantism is in full and rapid decomposition,—one part prepared to fall back into the maternal arms of Rome, and the other to mingle in the liberal stream about to be absorbed in the religion of the future!

The Protestant elections have been raised to the height of a public event, by the radicals appealing to the public in their political opposition to M. Guizot, after their studied misconstruction of past acts of the Consistory. This will have the effect of bringing religious questions before the nation, and anything that does this is advantageous to the truth in the long run. It is interesting to see how religious questions are forcedly brought up by every evolution of public affairs. The Encyclical was scarcely smiled down, when the speeches in the Senate brought it forward again on entering upon the discussion of the paragraph in the address to the Emperor relative to the connexion of Church with State. M. Rouland showed up Ultramontanism in the most conclusive manner, and summed

up his speech by the following: "For me, the Encyclical of Pius IX. tends only to the openly avowed aim of Gregory XVI., to bar the way before modern civilisation, under whatever name it may present itself. There are two systems which ruin religious sentiment, the revolutionary and the Ultramontane. The *first* denies all divine revelation, exalts human reason, leaves the passions uncurbed, tells the Pope (whom I wish with all the energy of my convictions to maintain in Rome), 'The hour for exile is come. Go forth into the Christian world and seek a shelter, forsake the Eternal City' . . . and when all begins to totter, a free church in a free state will be decreed, in order the better to substitute indifference to faith! The *second*, the Ultramontane (from hatred of the one do not turn your eyes away from the perils of the other), exalts the pontifical power above the true state of things, denies the rights of the State, even when the State merely interferes to maintain the national institutions and the public peace; alters, does violence to, our admirable religion, gives exigences to her not her own, and doctrines of which she had never dreamt, and exposes her to become irreconcilable to the independence of the people, and to all legitimate liberty." None understand the underhand and worldly dealings of the party like those in office compelled to look into things. M. Rouland was once Minister of Public Worship, and he knows them, and he failed not to say so, and to uphold the Gallican Church, more and more abandoned and cast aside by the intrusive Jesuits. He gave also the history of the *syllabus*, a copy of which had been in his hands for three years. It had been prepared by Bishop Gerbet, in France, and carried to Rome to be used at the nick of time against modern civilisation, and to upset the small but estimable party of liberal Catholics. The time proved to be as soon as convenient after the convention of the 15th of September last. Other underhand teachings and dealings were unveiled by the first President, Bonjean—such as the use of Ultramontanist books, unauthorised episcopally, but to which are attached the few pages of an authorised pamphlet, so that the books appear to have an approbation signed by three bishops. The increasing danger was again pointed out in the ever-encroaching religious orders. 108,119 monks and nuns are stated to have peopled authorised convents in France in 1861, double the number ascertained in 1856, with a revenue of about four billions of francs, besides 130 millions in houses and lands. A lengthy but feeble protest and a call to conciliation is made by the Archbishops, and the discussion continues.

Much is the concordat between the Pope and Napoleon I. brought forward, and the ever-memorable pages in the memorial of St. Helena, giving Napoleon's true motives, the hope of governing the Pope, and thus having universal influence, and a lever to move the whole world, "the religious world

with as much facility as he already did the political world,"—and all this fair anticipation upset by Ultramontanist intrigue.

The Empress has made an appeal to all European Princesses to aid in rebuilding the Church of the Holy Sepulchre at Jerusalem, as a work of piety and conciliation, the Greeks and Latins each to have their own chapels, separated by a nave open to all.

The preface to the "Life of Caesar" has been criticised, especially the paragraph on providentially-raised men, in which the Emperor says that his "aim is to prove that when Providence raises up men like Caesar, Charlemagne, Napoleon, it is to trace for the nations the path they are to follow, to mark with the stamp of their genius a new era, and to perform in a few years the work of ages. Happy the people who understand and follow them! Wo unto those who disown and resist them! *They do like the Jews, they crucify their Messiah*; they are blind and guilty. Blind, for they do not see the impotence of their efforts to suspend the definitive triumph of good; guilty, for they do but retard progress, by hindering its prompt and beneficial application." This is dated 1862. The uncalled-for allusion to the Jews, while it is one more fulfilment of the prophecy of Moses ("a by-word"), naturally excited painful feelings among them, and has been taken up by the President of the Israelite Alliance, M. Crémieux, who of course declares that the Jews still await their Messiah, and did not crucify Him.

Much enthusiasm among the people generally has been felt and shown at the report of the Minister of Public Instruction, on primary education; and the evident conclusion he points to, though he does not express it, viz., that instruction should be gratuitous and obligatory. There are still 881,800 children between seven and thirteen who are not taught to read; there are still forty per cent. who leave school in ignorance. In 1862, one-third of the men of twenty years of age, when called to sign their names on the conscription list, were not able to do so. And twenty-eight per cent. of married men, and forty-three per cent. of married women, were not able to sign the wedding register. Here again the religious question comes in. Protestant children are admitted much later to the communion than the Catholics, consequently more time being given to their instruction, they are far better readers and writers; and "the religious duty obligatory upon every Protestant assiduously to read the Bible, gives great superiority in elementary learning to Protestant nations over the Catholic."

The Prince Louis Lucien Napoleon Bonaparte has been engaged in superintending the translation of the Bible into the French Basque language by Captain J. Duvoisin, who has been nominated member of the Legion of Honour. It cost the Captain six years of close labour. The Euskara language is thus fixed in its orthography, which fixing alone has been a work of years. The same gentlemen are engaged in making a Spanish Basque version, or Gupuscoa. The various other dialects

already possess versions of several books of the Bible lately edited.

Professor Munier, of the Theological Faculty of Geneva, has also received the decoration of the Legion of Honour, for the interest he has always shown in the numerous French students who study there.

A munificent bequest has been lately made by M. de Saint-Jean, of Havre. He leaves his property to his native town, on condition that 300,000 francs should be devoted to found a Protestant hospital at Havre, and the same amount be given for the same purpose to another city in the north of France.

Another member of the excellent Courtois family has been called hence, M. Felix Courtois, the venerable uncle of Frank, Louis, and Armand, a most honourable, modest Christian, full of uprightness and good works.

The Church of Pau has also lost one of its honoured laymen in Eugène Devéria, the celebrated painter; many years ago he had turned from unconcern in religion to the Bible, and had cordially embraced the glorious Gospel of Jesus, and lived a life eminently useful, dividing his time between earnest study of the word of God, Sabbath school teaching, visiting the poor and ignorant, without in any way neglecting his art.

PARIS, March, 1865.

Belgium.

THE encyclical was received in Belgium without any public demonstration. The newspapers published it, attacked, defended, or explained it; the people read and commented it, and as the Government does not interfere in such matters, the bishops patiently waited to communicate it officially to their clergy until they issued their Lent Pastorals, and they seem to be of opinion that, in a country like this, the less said about it the better.

The Archbishop of Malins begins his mandement by stating that the Popes have been the principal promoters of the great benefits which Christianity has conferred on the world; and have ever exercised vigilance for the maintenance of sound doctrine and good morals, by combating error and vice. Belgium has had a special share of this pastoral solicitude; "in old times it was the Popes who chiefly contributed to the conversion of our ancestors, and even to their material prosperity, by sending apostolic men to preach the faith;" and it is by their wisdom and firmness that Baianism and Jansenism, which first sprung up in Belgium, have entirely disappeared. Is it not to the efforts of the Popes that many countries owe their preservation from Mahometanism and Protestantism, which threatened at one time to overspread the whole of Europe? Thus the successors of St. Peter have always fulfilled their divine mission of enlightening the world and preserving it from error and vice, a mission described by our Lord Jesus Christ in these words, "ye are the light of

the world, ye are the salt of the earth" (Mat. v. 13, 14).

"It is thus," he continues, "that the courageous Pius IX., the legitimate representative of Jesus Christ upon earth, the faithful guardian of true principles, the teacher inspired from above, the infallible interpreter of natural and divine law, has branded and condemned the baneful doctrines which the misled sects of our times are endeavouring to propagate."

"We do not," he says, "order you to read the encyclical from the pulpit, because all the faithful need not become acquainted with these errors in detail; it is sufficient for them to reject them generally, and to submit, with filial docility and unreservedly, to the decisions of the Holy See."

After giving the text of the encyclical, he expresses astonishment that it should have been asserted that the sovereign Pontiff has cast a censure on the constitutional institutions of this country. Considering that liberty of conscience is one of the fundamental articles of the Belgian Constitution, and that the encyclical denounces the same as "erroneous and fatal to the Catholic Church and the salvation of souls," it does not at first sight appear surprising that such an assertion should have been made: at any rate it is judicious to withhold from the multitude a document so liable to misapprehension.

After thus disposing of this troublesome matter, the archbishop proceeds to the important business of expounding to the faithful what they may, without injury to their souls, eat during Lent. The following extracts will give an idea of the manner in which his pastoral solicitude is exercised.

"It is permitted to use butter and milk, except on Ash Wednesday and Good Friday.

"It is forbidden even on Sundays to eat meat and fish at the same meal.

"It is permitted to use grease or dripping instead of butter several times on such days as meat may be eaten, even when, instead of meat, fish is eaten.

"In consequence of the circumstances of the times, and in virtue of special powers from His Holiness the Pope, meat may be eaten even several times on St. Mark's and the Rogation days."

M. Deschamps, who, before he lost his seat at the last elections, was the leader of the clerical party, has published an article in which he takes the same view of the encyclical as the Archbishop of Malines; and speaking of the state of parties in Belgium, he says they are divided not by their political but by their religious principles. The Catholics are as firmly attached to existing institutions as the Liberals. He deplores the confusion of politics and religion, and of course lays the blame on the Liberals, whose object he states to be to detach the nation from the profession of Christianity, to which he expresses in the language of sincere conviction his heartfelt and unalterable attachment.

A bill is about to be brought before the Chambers for introducing some amendments in the laws respecting the temporalities of the Church, which

will undoubtedly give rise to a lively debate. Meanwhile the bishops have protested against it as a violation of the Constitution. On the article which provides that the vestries (*conseils de fabrique*) shall be chosen from among the Catholics figuring on the list of communal electors of the parish, the Bishop of Liège objects that the Constitution, in proclaiming that all Belgians are equal before the law, excludes the profession of any religion as a condition of admissibility to office. By taking the nomination of the vestries from the clergy, the Government would either admit non-Catholics or violate the principle of equality. The bishop then raises a question which may be of interest to those who are scrutinising the statistics of Catholicism in England. "How can it be ascertained what religion a man professes? Do the civil statistics establish the religious confession to which the citizen belongs? He may have been baptised a Catholic, but may since then have renounced his faith. He professes no other, but he may profess none. Will you require him to make a declaration of his belief? But were he to avow himself a Catholic, would that suffice for him to be one? The spiritual power may have cut him off from communion with the Church. Will you inquire of the bishop? But if there should be a secret excommunication, you will then force the bishop to make it public and official. What, then, does the bill mean by a Catholic?"

The Bishop of Liège has discovered a characteristic of the Church of Rome, which, it must be confessed, has not hitherto been sufficiently recognised:—

"Whereas all other religions and Christian communions acknowledge the spiritual sovereignty of the chief of the state, and say, 'we have no other king but Cæsar,' the Catholic Church alone, while rendering to Cæsar the things that are Cæsar's, proclaims itself autonomous; alone it says, 'My kingdom is not of this world.'"

In the Senate, the cemetery question has been again brought forward by the clerical party, who object to the right of jurisdiction now exercised by the communal authorities, which, they say, belongs to the clergy. They complain that the resting-place of the faithful should be defiled by the remains of those who have died in unbelief. But they were reminded that Voltaire, Diderot, D'Alembert, and others, who could scarcely be numbered among the faithful, all received Catholic burial. It is not even in the interest of Catholics themselves that the priests should possess the power they claim, as the curé might on private grounds exclude any of his parishioners from consecrated ground, or exercise pressure on the dying to obtain the retraction of political opinions.

At Montigny, near Charleroy, a young heiress lately left her parents' house to take refuge in a convent; the curé, having been accused of working upon her feelings, wrote an explanatory letter to the paper, in which he says: "After all, I am a

Catholic priest, and, as such, notwithstanding the lamentations and whinnings of parents, I cannot oppose religious vocations. It would be transgressing my obligations and duties. Consult the Council of Trent, §§ 25 and 18; St. Liguori, *hom. apos. t. 7, No. 5, and t. 13, No. 25*; Portas, *Vo. Obéissance*, cxiv. Open all possible treatises of Catholic theology; in all you will find that obedience to parents is not obligatory in the case of a vocation for the religious life; in all you will see that it is not permitted to thwart such a vocation. Those who teach the contrary are Lutherans, and their doctrines have been condemned by the Church."

I have heard on unquestionable authority that the following singular device is commonly resorted to for the conversion of English girls at the boarding-schools here. It consists in presenting a locket in which a miraculous medal of the Immaculate Conception, concealed by the lock of hair, is so soldered as to be perfectly invisible. The unconscious wearer cannot fail to feel the magic effect of this hidden treasure. I have not heard whether it has ever produced the desired effect. Perhaps some reader of CHRISTIAN WORK may have the opportunity of examining one of these lockets, and testing the truth of the above statement.

BRUSSELS, March, 1865.

Germany.

THE number of protesters against Schenkel increases from day to day. Almost every number of the *Kreuz Zeitung*, which the *Protestantische Kirchen-zeitung* designates "Prussia's Cross," contains a supplementary list; and Professor Hengstenberg is nearly overwhelmed with letters and addresses on the subject. How far the protesters all speak from the heart, is a question which it is no business of mine to answer; but fashion, authority, interest, are very apt to produce both orthodoxy and latitudinarianism, according to circumstances. I think you will be interested if I give you a specimen of the way in which the so-called liberals talk to and about the orthodox, now that they themselves have rule in Baden. Like too many of their political *confrères*, the liberty to which they aspire is the "liberty to do as we like." The opponents of Schenkel are charged with "illegal resistance to the authority of their ecclesiastical superiors; with agitating in a way that tends to undermine the influence of the powers that be." The authorities have promised to uphold the doctrine laid down in the creeds of the Lutheran and Reformed Churches, and it is *illegal*, in the peaceful way of *petition*, to protest against a man's being the trainer of pastors who breaks to pieces their very corner-stone. These things should be a good lesson for you in England. Error is always intolerant when it is anything; truth alone can afford to be tolerant.

To me personally, with my old-fashioned English notions, it is gratifying to find the peculiarly German idea of the liberty of theological professors in

so-called matters of science, now carried out to its logical results. What do you think of Schenkel's book, and others of the class, being described as purely scientific productions, with which the Church as a religious institution has nothing to do—of the demand that theologians shall be allowed to treat Christ in this "liberal" way unhindered—of the idea that "it is wrong unnecessarily to drag scientific questions (to wit, such as Strauss and Co. discuss) into the Church?" Either this is a miserable calculating hypocrisy or the most childish self-ignorance. But, as I hinted, it is the strictly logical point of the so-called freedom of (theological) science. I have no objection to heterodox men being allowed the fullest liberty to teach, publish, and preach their errors; but they should not expect the Church to support them in diffusing opinions which must be its death: above all should they not insist as a right on the future teachers of the Church being brought under their influence at the most critical period of their history. This sort of freedom is the Church's tyranny; whether practised in England, France, or Germany. Why do not these heroes renounce their emoluments, when they can no longer fulfil the conditions attached thereto?

As a sign of the times, I may mention that in the Wurtemberg Chambers a resolution has been passed abolishing the punishment of death: 360 petitions were presented against the motion, whilst, notwithstanding great efforts, only thirty were presented for it. I mention this fact because one would have expected that these liberals, who make so much of the *vox populi*, would have paid more attention to the 360 than to the thirty; and because the leading speaker remarked, in opposition to the spirit of the 360 petitions, that "in such a question the Bible had no authority; it was an affair of the State."

In Breslau, the question of prostitution, a vice which prevails there to a fearful extent, is beginning to awaken the attention of earnest Christians, and a movement has been set on foot to establish a refuge for the penitent fallen. Such an institution is greatly needed, though it will do little to check the evil. Indeed, both here and everywhere else, the great difficulty is with the other sex; and it is to be feared that the rapid spread of materialistic and atheistic ideas will loosen the few bonds by which men have been hitherto somewhat restrained.

In Bromberg, Dr. Koppel, the excellent missionary of the "British Jews' Society," has had the task of commencing an orphan house, apparently forced on him by God. He began by receiving and sustaining some seven children in his own dwelling, and now we hear he intends taking a larger house, if he has not done so already. Many shrug their shoulders, but others feel it to be a folly in which there is Divine method and wisdom. Dr. Koppel is doing a quiet but good work, and deserves to be supported, both by prayer and money.

Last month a series of apologetic lectures on the

"Life of Jesus" began to be delivered in the hall of the Evangelical Union of this city. The subject of the first lecture was "History and Myths;" of the second, "The Childhood of Jesus." What remains of the entrance-money after paying expenses, is to go to the funds of the Church Building Society.

The progress of this last-mentioned society does not equal expectations:—during the eleven months of its existence, there have been collected not quite 11,000 thalers, about 1650*l*. But when one knows how very many calls are made on the few Christian givers, and how hostile to everything that furthers the Church, most of those are who can best afford to give, one can only be thankful. The committee intends to apply the money collected to assist in erecting three modest chapels, in order that something tangible may be realised; and trust to God to find the rest. You have little conception how much faith and spiritual elasticity are required to begin and carry out good works here. A Christian merchant in Stettin has nobly offered to supply free of expense the cement and plaster requisite for the first five churches to be built—not an inconsiderable item.

Gossner's Mission amongst the Coles of India, which seems to be attended with extraordinary success, is awakening renewed interest here. Since the publication of the Bishop of Calcutta's letter and appeal, Dr. Prochnow has received many remarkable proofs of interest. Amongst others, the daughter of a former opponent sent him a considerable sum; in another case, a stonemason, who lives a long distance from Berlin, felt moved in a peculiar way to do the same thing. May God raise up more friends in England! For, after all, our German cousins are in this case emphatically working for our benefit! A better or *cheaper* mission cannot be found?

In conclusion, allow me again to call the attention of your readers to the two chief religious journals of Berlin—the *Evangelische Kirchen-zeitung*, and the *Neue Evangelische Kirchen-zeitung*; the former edited by Professor Hengstenberg, the latter by Professor Messner. The former, notwithstanding its exclusive High Church Lutheranism, is ably conducted. Its "preface" (or as it might be termed its Encyclica) for this year was excellent in its way. The latter journal is pervaded by a warm, liberal, broadhearted Christian spirit, and contains much news regarding ecclesiastical movements in Germany and other countries. A series of articles on the theological and religious journals of Germany, both Protestant and Catholic, which is now publishing, supplies a good deal of valuable information on that subject.

BERLIN, March, 1865.

Bohemia.

AFTER a long period of oppression and precarious toleration, the Church of Bohemia has now enjoyed three years of comparative liberty. Now it might perhaps be asked what use has been made of that

precious time? In this respect, too, we have thankfully to acknowledge that the Lord has graciously permitted to our country, not only to preserve a remnant of the old Evangelical faith, but also to preserve in this remnant, through all the trials and enervating influences of the past, a germ of vital power which we trust, by the help of God, and by the encouraging intercourse with foreign brethren, will grow up to a living branch of the Church of Christ.

In bringing before you a few facts in connexion with this matter, I beg you kindly to bear in mind that it was a very distressing condition indeed to which, in times not long past, we were reduced, and the effects of which will be felt for many years. Our congregations are few in number, for the most part situated in remote villages, almost exclusively consisting of agricultural labourers. From this you will be able to judge what consequences must have sprung up among them from a system of intolerance which, without becoming open oppression, seems to have (by means of isolation and restriction) aimed at the more fatal purpose of inward dissolution and spiritual death. Then observe, that our reformed congregations, using throughout the Slavonic language of Bohemia, could not, as did their German brethren, draw spiritual resources from the rich stores of a large related church.

The most important recent event, in an ecclesiastical point of view, has been the meeting of the first Protestant Synod. It took place at Vienna, in the months of May and June of last year, and there were representatives of a number of German and Slavonic churches of Austria. The principal business which was entrusted to it, was to make proposals for a new ecclesiastical organisation. About that I have very little to say. The statutes thus elaborated by the Synod are supposed to be now under consideration by the Imperial Cabinet. Whether they are to be sanctioned *en bloc*, or to be altered in some way, we do not know; but in any case, they are not expected to introduce a very distinct form of Church government. The executive power will be concentrated in a Consistory, the members of which are directly appointed by the Emperor, and the whole scheme is accordingly a mixture of various principles. It is evident that with us the time is not yet come for a thorough settlement of these questions.

For the present there are some other very urgent wants which occupy the whole attention of our people. One of them is the forming of new congregations and erecting places of worship. Most of the old buildings having been erected in haste and under highly unfavourable circumstances, they begin to be found in an insufficient or even decaying condition. In some places the Protestants have been as yet unable to provide for themselves chapels and pastors. Great efforts have been made. In the course of the last three years two new reformed congregations have been formed, and the building of five places of worship undertaken. A still

greater activity has existed in the establishment of schools. Till recently, the opening of a Protestant school was a matter of considerable difficulty, and most of the children had to receive instruction in Roman Catholic institutions. The new legal regulations being in this respect very liberal, people have been stirred up, and are making strenuous efforts to procure for their children sound religious instruction. Thus to the thirty reformed primary schools formerly in existence, thirteen have been added in the course of the last three years, while several others are erecting. This is most encouraging, for in our circumstances real sacrifices must often be made to attain the result. We rejoice at it the more, because in most cases the zeal of the pastors is readily sustained by the people themselves. There is a feeling pretty general, that a great deal in the way of instruction has been lost in times past, and that the future of the Evangelical Church depends very much on the improvement of the educational scheme.

A circumstance greatly to be lamented, is the fact that our teachers receive their training at Roman Catholic schools, there being no normal Evangelical institution. A committee, of which the Rev. Mr. Tanata, of Chleb, is convener, has been formed to provide means for supplying this want. They began their work at the close of last year, and have met with much encouragement; but the contemplated work being, in comparison to our own means, a very expensive one, I do not know whether they will be able to carry out their noble project for many years.

A very good work—the first of this kind in the way of inner mission—has been started lately at Krábsice, near Roudnice, by the Rev. Mr. Sübert, pastor of that place. I am somewhat at a loss how to define it. It is, strictly speaking, neither an infant school, nor an asylum; but it is judiciously adapted to the wants of our population. With the help of some friends, Pastor Sübert last summer purchased a house, and fitted it out for the reception of about thirty children. The children are recruited from two different classes. The first are children of parents who reside in distant places where no Protestant school exists, and who are able to pay the sum required for maintenance at the Institution. As the Protestants of Bohemia live scattered over vast districts, and sometimes very far from religious ordinances, they gladly seize the opportunity of putting their children to a school where they may receive religious instruction. The second class are orphans, children of paupers and careless parents. The payment for such children is to be provided by the congregations to which they belong, or by such persons as may be willing to receive, in the name of the Master, *one such little child*. There are at present twenty-four children in the house. The two female teachers in charge of the educational part of the work have been trained at Kaiserswerth. For the short time the work has been in operation, the success has been most gratifying. Not only do

the children love their new home, but there are instances of the parents themselves having been reached, and brought to a higher religious standard. Pastor Sübert has no settled plan for the future, I believe: he simply is ready to do what necessity demands and circumstances allow. Need I tell you that this work has sprung up from a living faith in the Lord Jesus Christ and from the love of souls. May it prosper, and thus give occasion to further pleasing reports!

You know the reception which the last Popish manifesto has found throughout the countries of Europe. Now, last of all, let me say a word with regard to Bohemia. There has been a great deal of excitement about the pretensions of Rome, and it is supposed that this is the reason why the Encyclical is not yet officially published here. For some time past a portion of the press has taken up a decidedly hostile attitude against Rome. The *Hlas*, an influential daily paper of Prague, openly advocates the necessity of reforming the Roman Catholic Church. In a leader upon this subject (Prague, 26th February), I find the following statements:—"In the more enlightened parts of our country, Catholicism is decaying visibly; not by defection of its members, but by the abandoning of its doctrines, its usages, and ceremonies—in short, of everything which used to be comprehended under the name of Catholicism and religion. The discrepancy, which has existed now for a period of more than 1000 years, between the Church on the one side, and the progress and the interests of humanity on the other, can solely be removed and religion made useful by solid reforms. From the Roman Catholic Church there is no real reform to be expected. It becomes the laity to insist upon reforms Once, in the past, the Bohemian nation had a self-governing Church If Bohemia was able to succeed in this at a time when the whole world was assisting the Romish hierarchy against the supposed heretics of Bohemia, why should the Bohemian nation not be able to succeed at the present time, when they would find in the rest of the world no adversaries, but only successors? There is nothing to be feared from the thunderbolts of Rome: they have ceased to coerce any Power."

There is but little probability of any real movement resulting at this time from these suggestions of the press; but language so strong as is commonly used now, is characteristic enough, the more so because the periodical from which I have quoted is generally considered to be an organ of a portion of our inferior Romish clergy.

LECICE, Bohemia, March, 1865.

Sweden.

ACCORDING to the annual statistics, which have been recently published, it appears that the entire population of Stockholm has increased to nearly 120,000. The state of morality is exhibited in very dark colours by the following facts:—During 1864,

the total number of births in this city was 3899, of which 1330—that is, fully one-third—were illegitimate! and yet in the previous year the proportion of illegitimate births had been greater. The number of marriages had been 1161. The divorces were fully equal to the half of this number, viz. 587. Divorce is obtained with comparative facility, for a variety of causes; and the parties, for whatever cause they may be divorced, are free to enter into other marriages, which, though expressly declared to be adulterous by the Saviour (Matth. v. 32), the clergy celebrate at the bidding of the civil authority. It is, in such circumstances, not wonderful to find loud complaints of the grossest immorality and infidelity prevailing among the youth throughout the schools of the country.

It is more pleasant to advert to the efforts made for promoting the interests of faith and righteousness.

On 3rd February occurred the one thousandth anniversary of the death of Amgarius, the "Apostle of the North," who was the first to introduce Christianity into Sweden. The opportunity was employed for commemorating in various ways the labours of Amgarius, and a fresh interest in the early Christian history of the country seems to have been established.

In the course of the present summer will occur the Jubilee of the Swedish Bible Society, and the Committee are preparing to celebrate it in a suitable manner. Among other things, they propose to publish a set of select approved tracts on the Bible and its authority, and they invite compositions from all quarters. The report of the Gothenburg Bible Society for 1863 is now published, and has prefixed to it a speech delivered at its annual meeting by the bishop. The speech contains a very able defence of the Sabbath. The Deaconesses' Institute, which has existed for several years, has been removed to a new and more commodious building. On the morning of 27th September last, its friends and supporters assembled for the last time in the old building, to unite in thanking and praising the Lord for all the goodness which He has shown them in it; and the new building, which has cost about 6000*l.*, has been subsequently taken possession of. All its departments are said to be already fully occupied.

It is gratifying to know that, while almost the whole of the newspaper press of the country is avowedly enlisted on the side of infidelity, the *Stockholm Watchman* had during last year a circulation of more than 3000.

Italy.

WHEN I wrote last, the telegraph had just informed us of the bare fact that a royal decree conceded the necessary *Erequat*ur to the Pontifical Encyclica, with its annexed Syllabus. Since then the journals have published in full, not merely the decree, but the two circulars addressed in conse-

quence by the Ministers of Grace and Justice, the one to the prefects and royal procurators, and the other to the church dignitaries themselves. No one can help observing the tone of mocking contempt which runs through these documents. In the one, for instance, addressed to the secular authorities, after justifying the *Erequat*ur on the broad principle that "the State ought not to interfere in matters that concern the consciences of the faithful," the Keeper of the Seals goes on to say: "His Majesty's Government has considered further, that, with regard to those propositions of the Encyclica and Syllabus which are in contradiction with the institutions and legislation of the country, *their enormity will have appeared so flagrant to the good sense of the Italian people, who have already seen them published in all the journals of the realm, that no harm can possibly be feared from their enunciation from the pulpit!*" Could ridicule be finer or more pungent? "It pleases her and does me no harm," said the burly miner who was thrashed by his wife; and Victor Emmanuel's *Erequat*ur is hardly a more covert expression of the same sentiment.

The monopoly of the marriage contract has at length been wrested from the hands of the priests. For the Evangelicals in Italy this is a great point gained. Hitherto the marriage law has been in a very confused state, owing to the diversity of the legislation in the different provinces. In Piedmont and Lombardy, for instance, marriages between Evangelicals have only been possible by favour of the Vaudois, to whose parish-ministers the regular registers have for some time past been conceded, as to the Roman Catholic parish priests. And it is but just in passing to acknowledge the liberality of the Vaudois pastors in promptly exercising these their peculiar faculties on behalf of any Evangelicals who have sought their aid, without ever demanding to what particular communion the contracting parties belonged. Still the Evangelists and ministers of other Churches have naturally felt that it detracted from the influence of their position in the eyes of their flock, that they should not themselves be able to officiate in so important a function as that of marriage. In the provinces of Parma and Modena, on the other hand, the Napoleonic Code has more or less prevailed, and a civil marriage has always been possible,—to be completed ecclesiastically according to whatever rite might correspond with the convictions of the contracting parties. In the Neapolitan provinces the same legislation has prevailed, with one curious and illiberal exception. Under no circumstances whatever does Neapolitan law recognise the marriage of an ex-priest. In a recent case, appeal was made first to the Royal Procurator, and afterwards directly to the Government, with no other result than to elicit from the Minister of the Interior a circular, absolutely refusing to concede to the ex-priests in the southern provinces the right of legitimate marriage. With the close of the present year, however, when the new law is to come into operation, existing confusions will cease, and the

Evangelicals throughout the kingdom will be placed in the same position with the Romanists, with regard to this important social question. Pisanelli's law separates altogether the civil contract from the ecclesiastical benediction, and leaves the latter entirely to the consciences of the spouses. The speech with which Pisanelli defended his bill before Parliament was very able, and produced a profound impression. One paragraph from it, containing the gist of the whole argument, and exceedingly significant of the prevailing current of Italian opinion on all subjects of the same class, may not perhaps be deemed irrelevant in your columns. Replying to the historian Cantù, the champion of the ultra-Papal party in the Parliament, Pisanelli said: "If the Honourable M. Cantù tells me that, when Italy was overrun by the barbarians, the Church rendered a great service to civilisation by getting into its power the marriage contract, he tells me an indubitable historic fact; and he might go on to say that it did the same when it took under its tutelage the tribunals, when it established asylums, founded schools, created universities, opened hospitals, and in other ways made itself guardian of the interests of humanity. But I would ask the Honourable M. Cantù if the universities are to-day in the hands of the Church, if hospitals are not founded independently of her influence, if works of beneficence do not prosper without the interference of the priesthood, if modern society is not gradually stripping off its ecclesiastical vestments, if canon law is not gradually yielding to civil law, if the irresistible tendency of our times is not to secularize (*laicizzare*) all institutions, if the laity is not every day taking its proper position, and the civil power justly emancipating itself from the ecclesiastical? And admitting this, does he not see how inevitable it is that the marriage contract, that most important of all social acts, should also acquire that independence and secularisation which it ought to have with regard to the State, leaving at the same time unprejudiced in any respect the religious rite which the contracting parties may wish to have performed as their conscience may dictate?" These words, expressing as they do the all but universal sentiment of the nation, are gravely significant; Italy has evidently made up her mind to give to "Cæsar the things that are Cæsar's;" but it is equally plain that she does not yet understand her obligation to render "unto God the things that are God's." One extreme ever begets another. The Church had monopolised all; the nation now begrudges her her legitimate rights.

It is to be hoped that the new marriage law is the earnest of the removal of all disabilities from our Evangelical Churches, though disabilities is perhaps a word too strong to apply to the few inequalities that yet remain between the position of the Evangelical minister and the Romish priest. The chief of these is, I think, the monopoly which the priest yet enjoys of the distribution of public charities. Take, for instance, the case of the dowries, which in

so many parishes exist, for the well-conducted daughters of the poor. To obtain these dowries a certificate from the parish priest is necessary, and, of course, the slightest odour of Protestantism is quite sufficient to lead the priest to refuse it. Not a few of these charities have our poor Evangelicals to sacrifice, in addition to those pecuniary losses which often come upon them, the result of active persecution, such as loss of employment, ejection from habitation, and the like. I am persuaded that the remedy for these abuses on the part of the priesthood lies within the power of our Churches themselves. If they would only unite in a sort of Evangelical Alliance, formulating a common profession of faith which could be recognised as the Evangelical *cultus*; and if thus, as a corporate body, they would present themselves to the Government, they might obtain, I firmly believe, not only the civil recognition of their ministers' signatures, when appended to certificates and the like; but also a general corporate standing with regard to the State, which they do not now possess, and which would add materially to their influence and respectability in the eyes of the nation.

In fact, the necessity of some such unification or alliance of the various Churches, is now occupying the attention of many of the leaders and friends of the work. It is not improbable that in my next letter I may be able to report some step made in that direction. Both in Florence and in Milan, the two principal centres of the Evangelical movement, I know that projects are being discussed; but it would be premature to say more at present.

Of facts directly concerning Evangelical work, the month has been comparatively barren: at least of such facts as would interest your readers, and could be reported with a due regard to the interests of the work here. Another month, I may perhaps have a fuller and more varied budget.

MILAN, *March*, 1865.

PROTESTANT SCHOOLS AT NAPLES.

THE serious difficulties which the Society for Diffusing Gospel Knowledge at Naples now encounters induce its members to make its situation known to its friends, hoping that they may be inclined to give timely help to a work in danger of coming to an end.

The effect on the adult population caused by the past times of oppression and superstition convinced the Christian friends living at Naples that it was the religious education of youth on which might be grounded a reasonable hope for the future condition of the people. The Neapolitans, indeed, show a great interest in education, and, from the peculiarly forward and quick mind of their children, we may hope for speedy results. Were the schools at their outset, it might be asked, Can it be expected that an evangelical movement will succeed in a country so long the stronghold of Catholic superstition and priestly tyranny? But the trial has been made, the schools are established, and daily increasing, as the

subjoined table shows, and pupils come from all sides. This cannot be accounted for by any hope of gain, nor by personal influence, nor even by the attraction of novelty, since some years have elapsed since the opening of the first school. It is the undoubted consequence of the experience gained by the Neapolitans during the preceding reigns, when the

Roman Catholic clergy were the only teachers of youth. This state of things makes it incumbent on the Christian friends employed in this work to remain at the post that God has assigned them, as being not only a benevolent object, but a call from that Gospel of whose blessings they and theirs are partakers.

STATISTIC TABLE OF THE EVANGELICAL ITALIAN SCHOOLS AT NAPLES.

Name and kind of School.	Number of Scholars.	Number of Masters.	Date of Opening.
Boys' School.			
222, Via del Cavone	100	2	November, 1861.
80, Magnacavallo—Superior Class . . .	13	2, and 2 helpers	December, 1863.
" Elementary Class	45	2	June, 1862.
Strada Nardones	72	2	June 7, 1864.
Girls' School.			
80, Magnacavallo	47	1	May, 1864.
"Serale" School.			
Magnacavallo	about 18	2	June, 1862.
Via del Cavone	20	2	November, 1861.
Via Nardones	30	2	June 7, 1864.
Total 8.	345	12*	

* Four being employed in two schools.

We do not include in this table the German and French Evangelical schools, containing about 100 pupils; nor the Garibaldi Asylum for 53 girls; nor the two boys' schools of the Riviera di Chiaia and the Rue Fouzeca, each comprising 25 to 30 children; nor the girls' school of the Capodimonte, having 20 to 25 pupils—all these establishments being independent of our committee.

The Protestant visitors at Naples may convince themselves of the truth of the facts that are here stated, by visiting the Evangelical schools. The scholars' attainments in Bible knowledge, spelling and arithmetic, are highly encouraging, and while strictly avoiding controversy as regards other Christian denominations, the teaching given to the pupils shows them clearly the way of salvation, while all due attention is paid to acquirements necessary for the time present.

It is not only money but teachers which are greatly needed for carrying on this work. With small means for beginning, the Committee have also school-masters drawn from the army and the priesthood, and other civil professions. It is due to them to say that many of them have succeeded beyond the expectations of the Committee; but still men of proper training would be a great blessing; and this has led to the forming of a more advanced class, called Ecole Moyenne, in which the best scholars are placed to receive due instruction for different branches of industry, and principally for teaching.

The help of God has been visibly granted to the supporters of this work, and this enables them to say, "Must we now be put to a stand by a material impossibility? Must the number of schools be di-

minished at the very time that the parents' confidence and the good hand of God bring daily fresh pupils?" Surely Christian friends will hear and answer this question, especially when they know that the expenses of the Society are 20,000 francs (800*l.*) a-year, and that it was with an empty purse that the winter half-year commenced.

May God continue to bless this enterprise, undertaken solely for the temporal and eternal welfare of the people of Naples, whose hand is now open as by miracle to receive Divine truth, and no one can say for how long.

The names of the Committee are as follows:—

- R. STRANGE, M.D., President.
- R. ROGERS, Banker and Treasurer.
- A. BULWER.
- A. BUSCARLET, Pasteur.
- A. BUVELOT.
- R. SIM, M.D.
- J. F. MAINGAY.
- F. ROLLER, Pasteur.
- H. BOURGUIGNON.
- A. SCHOCH, Secretary.

Turkey.

STATEMENT IN REGARD TO CHAPEL-BUILDING IN CONSTANTINOPLE.

THE American Missionaries residing in Constantinople desire to make the following statements in regard to the erecting of two plain but substantial places of worship in the city.

1. We have long felt the importance of building two chapels in Constantinople, one at Haskioy, a

suburb of the city, and one at Yeni-Kapoo, in the city proper. For two years past we have been endeavouring to raise funds for this object, and have succeeded in collecting 1000*l.* sterling.

2. Some year ago a lot was purchased as Haskioy, with money furnished by Dr. Hamlin and Mr. Minasian, a Protestant Armenian merchant. On this lot, in the summer of 1862, an edifice was erected, and a school-room finished in the basement, which has since been used for religious services on the Sabbath, but the main audience room was not finished for want of funds. To complete this building we need 500*l.*

3. A good lot is owned by the Board, in Yeni-Kapoussi. On this lot stands an old house, in which the Protestant service has been held for many years. This house is in a dilapidated state; it should be torn down, and a neat convenient chapel erected in its place. Much of the material of this building can be used in making the new chapel. But we need 1600*l.* to expend in its erection.

4. For the two enterprises, therefore, we require 2100*l.*, and having on hand, as above stated, only 1000*l.*, we need in addition 1100*l.* sterling.

We believe that these two chapels are *very* essential to the prosperity of Christ's work in this great city. It is a standing reproach to the cause of Protestantism here that the native Protestants have not even one respectable house of worship in the whole city. Natives of the country, especially the members of the old Armenian Church, are much opposed to holding public religious services in private houses, and hence are unwilling to attend our meetings when held in such houses. It has been found that the erection of houses of worship in various places of the country has been followed by an immediate and permanent increase of the size of the congregation. Such houses of worship have been erected at Broosa, Bagchejuk, Aintab, Marash, Arabkir, and Kharpoot, and many other places in the interior. We have long been deterred from the undertaking by the great cost of material, but now we think the time has come to begin the work. We ask the aid of all to whom this circular may be sent, and we assure them that, in our judgment, the money will be well spent for a most important object.

On behalf of the Constantinople Station,
TILLMAN C. TROWERIDGE,

Secretary.

THE Rev. Dr. Thomson, Agent of the Bible Society in Turkey, describes a most successful visit for the sale of copies of the Scriptures, to Scutari, in Albania:—

"I reached Scutari by seven A.M., taking with me the box which Mr. Sellar had duly forwarded for me to Antivari. It so happened that when I waited on the Pasha, and presented him with the New Testament, the Austrian Consul was there, accompanied by a monk, I think of the Franciscan order. He heard my whole conversation with the

Pasha, and as I made no secret of my object and my true office, both as a Protestant minister and as the Agent of your Society, these things soon became known to all the Popish ecclesiastics in town. The very next day I was greeted with the name of Lutheran and heretic, and told that my books ought to be burned; and but for my being an Englishman, not afraid of them myself, and able besides to appeal at once to the Turkish authorities in my own behalf, I feel certain that not a few of these ignorant, priest-ridden Papists would have proceeded to personal violence. Some illustrations of their impotent rage I shall afterwards give. Meanwhile, my arrival soon became known, and persons of all nationalities came to see what I had got. I thus disposed of Bosniack, Greek, Italian, Turkish, Albanian, and Bulgarian Scriptures on the first day. Soon all my Italian Scriptures were sold—I had but eleven; and from the number of applications that were made to me by most respectable parties, I am confident I could have easily disposed of six times that number. Next, all my Greek Scriptures went off; and in short, in the course of six days I had disposed of 79 copies for 567 piastres, or about 5*l.* 3*s.*, of which 8 were Serbian, 7 Greek, 6 Albanian and Greek, 11 Italian, 8 French, 4 Bulgarian, 30 Turkish, 2 Hebrew, and 3 German. The great number of Turkish Scriptures sold will doubtless surprise you, as it did myself, filling me with gratitude and hope, and setting before me a great encouragement for continued labour in that city. It is but the simple truth to say, that while from the common mass of Romanists I met with jeers and insults, I found much more respectful treatment from the Greeks, while from the Mussulmans I invariably met with a respectful, and often even a kind and hospitable reception for both myself and my books. This was partly owing to national partiality towards an *Ingles*; partly to a frank demeanour, that was not discouraged by a refusal to purchase; but most of all to a sincere respect on their part for the Law, the Psalms, and the New Testament, as unknown but sacred books. Hence they would often read my books with attention and interest for a while, and return them to me, kissing them most reverently, even when declining to purchase them. I felt that this personal intercourse with the people was most valuable, whether resulting in sales or not, as it gave me an admirable opportunity of explaining correctly the nature and objects of the Society, and the great principles and motives upon which it was based, and still proceeds. Another most important matter was, that I established the habit of invariably selling the Scriptures, and that, too, at fixed prices; though some very readily told me, on my first arrival, that if I adhered to my first price, I would have the pleasure of carrying all my books back again to Constantinople. As it was, I presented only two copies, one to the Pasha, and one to the Director of Customs, and all the rest I sold, with only four exceptions, at my fixed prices. One of these four

was in favour of a pupil of the Rushdi Mekteh, who had seen me at the school, and was most desirous to have a copy of the Gospels, but whose father, though most friendly to your Agent, and entertaining him with coffee, had no interest in his books. As a compromise, just as I was going away, the son asked whether I would not take six pias, instead of eight; and on my consenting for his sake, the father, who had previously acknowledged my books to be exceedingly cheap, felt that he could not well refuse to buy the volume. It would be impossible to describe the joy that beamed in the poor lad's face when he could call the sacred book his own. The other cases of abatement were of a similar sort, though not all among the Turkish population.

"One remarkable circumstance I must not omit to mention. I received a hint to call with my books at the T—, and on doing so, found not only a large sale for French, Italian, and Turkish Scriptures, especially the latter, but held most interesting conversations repeatedly with Turkish effendis on the fundamental doctrines of Mohammedanism and Christianity respectively. I found some of these parties evidently enquiring after the truth, and ill at ease with Mohammedanism. They discussed with me the doctrines of the Trinity, the Atonement, the Incarnation of Christ, the character of the Arabian Prophet, polygamy, and the historical evidences from both religions, inviting me freely to express my opinions without any fear of their taking offence. I met with a most respectful hearing, and found several of these gentlemen more or less acquainted with the Sacred Scriptures. These they had seen at Constantinople, but I found also that as many of the troops employed in the Crimean war had been drafted from this quarter, they had, on their return, brought with them not a few copies of the Scriptures, presented to them in the camp and on their passage homewards by Mr. Matthesen and others. Thus indeed was the bread cast on the waters found after many days. One individual, of some eminence in Mahomedan society, I found was referred to as practically a Protestant, but who he was, or where he had gotten his knowledge of Christianity, I deemed it imprudent to ask. In short, all my Turkish Scriptures were sold; and had I had twice as many more, and been able to spare another week, I believe I could have sold them all."

India.

THE *Friend of India* has the following article on "The Government of India and Christianity":—The last Mail brings us two declarations on the subject of propagating Christianity in India, which mark the two extremes of English opinion on the subject. The Bishop of Oxford, for the second time within a few weeks, has charged the Government of India with conduct which shows either indifference to Christianity or a fear of the consequences of doing their duty in spreading it. On the other hand, a

writer in "Fraser's Magazine," when reviewing Mr. Kaye's new volume, sadly expresses a doubt whether Christianity, "just as it stands and without modifications," ought to replace Hindooism or is able to do so. And he confirms the doubt by giving expression to a second, which would be startling in any other first-class Magazine than one edited by Froude,—“not unless it is really true and able to prove its truth against all comers.” Here we have two leaders of opinion stumbling in the dark, from an ignorance of facts with which they ought to have made themselves acquainted. We admit the justice of the accusation against the East India Company, that it “regarded its commerce more than other considerations;” and we pardon the unworthy sneer, that it was the fact, “that it was governed almost exclusively during all its early years by Scotch rather than by English people, and so was connected with Presbyterianism and not with the English Church, that prevented the spread of Christianity in India.” But the slightest familiarity with our legislation and administration since the Queen's Proclamation, will show that the Government of India, as a ruling body, has steadily and honestly propagated the ethics of Christianity, while removing all obstructions to the spread of its doctrines. Government is *now* doing as much, by its legislation, courts, schools, and the private efforts of its members to prepare the way for Christianity as the majority of missionaries, if we leave out of account the question of “grace.” If the Bishop of Oxford wishes the Indian Government to do more—to propagate Christianity by the sword like the Mussulman, or by shutting out all non-Christians from its service like Constantine, let him say so. His allusion to Alexander is most unfortunate, for the reader of Arrian knows that he did not so much Hellenise Asia, as allow Asia to debase the Greeks. Would the Bishop have Government force all our English soldiers to marry native women, or all our missionaries to go to school to the Brahmins? yet this was what Alexander did. No local administration in India has been decidedly anti-Christian since 1858, except those of Bombay and Bengal, in their opposition to the grant-in-aid system, which is now at an end. If we wish to justify the sad scepticism of the writer in “Fraser,” by teaching the people of India that Christianity cannot “prove its truth against all comers,” we will act on the Bishop of Oxford's advice, and call in the Government to its assistance.

The Hon. Henry S. Maine has introduced into the Imperial Legislature a Bill “to legalise, under certain circumstances, the re-marriage of native converts to Christianity. In order to admit of further inquiry, it will not be brought forward until next session.

The following is a statement of the objects and reasons of Mr. Maine's Bill—

“The object of this Bill is to legalise, under certain circumstances, the re-marriage of native con-

verts to Christianity, whose wives or husbands have deserted or repudiated them exclusively on religious grounds. The question has been before the Government of India for a very long time; but the settlement of it has been delayed chiefly on account of the great difference of opinion which has proved to exist between the religious bodies and the persons most strongly interested in the matter, as to the circumstances under which the re-marriage of a convert, before the death of the first wife or husband, may be considered permissible.

"The present Bill attempts to solve the difficulty by an interposition of the secular power, leaving missionaries and ministers of religion to act on their own views of duty in re-marrying their converts. The secular character of the measure is marked by the recital in the Preamble, that it is no longer expedient to impose penalties on ministers of religion solemnising such marriages, and by the provision that no minister of religion shall be compelled to avail himself of the liberty permitted by the Bill.

"The persons entitled to relief under the bill are defined as 'native husbands' and 'native wives.' A 'native husband' is a married man domiciled in India, being neither a Christian nor a Jew, who shall have completed the age of sixteen years. A 'native wife' is correspondingly defined, except that the limit of age is thirteen years. It may be convenient, in describing the nature of the measure, to confine the statement to the case of a native husband.

"The Bill provides that the wife's refusal or voluntary neglect to cohabit with her husband after his change of religion shall be sufficient evidence of the desertion or repudiation, and also, unless some other cause be shown, that the desertion or repudiation was in consequence of the husband's change of religion.

"The mode of relief is by suit for conjugal society. In the course of the suit many separate interrogatories will be addressed to the native wife by the judge for the purpose of conclusively ascertaining her refusal to join her husband, and various private interviews are provided for as means of conciliation. It is only after all these efforts to overcome the wife's distaste have failed that the judge is permitted to make a decree for the husband to re-marry.

"The desertion or repudiation must have continued for six months before the commencement of the suit. On the day fixed in the citation for the hearing the respondent must appear personally, and the petitioner must prove the identity of the parties, the marriage, the age of himself and his wife, the desertion or repudiation, its cause, and the fact that it occurred six months before the commencement of the suit, and has continued ever since. These points being ascertained, the Judge (who will be a High Court Judge in the Presidency Towns and a Zillah Judge in the Mofussil) will interrogate the respondent, but not necessarily in open court. If the respondent allege the petitioner's change of

religion for Christianity as the sole reason for her declining to cohabit with him, the case will be adjourned for a month, and provision will be made for a private interview between the husband and wife, subject only to such conditions as to privacy as may not interfere with the free will of the latter.

"At the end of the month the parties will reappear, and the wife will be further interrogated. If she still persist in her refusal, there will be a further adjournment for a year; and at the close of the year the petitioner will be bound to prove that the desertion or repudiation has continued down to that time. The respondent will then be further interrogated, and arrangements will be made for a second interview. Should this still result in the wife's refusal to join her husband, the Judge will at length make the decree before mentioned legalising a re-marriage.

"The whole time necessarily occupied by these proceedings will be twenty months. Taking into account the preparations for the suit and the time required for the hearings, the entire interval between repudiation and re-marriage will probably be about two years. The periods of time are, however, only inserted in the Bill *pro forma*, and can be altered in Committee. The further provisions of the Bill which call for special notice are the following:—

"'Cruelty or adultery proved against the petitioner will bar the suit.

"'The children of the first marriage retain their personal and proprietary rights, and, if under the age of three years, may remain in their mother's custody until attaining that age. The wife retains the status which she would have had as lawful wife, and forfeits no right to maintenance, dower, or inheritance.

"'The respondent (the native wife) is permitted to re-marry after the decree permitting the petitioner's re-marriage; but if she re-marries she forfeits all rights or interests she may have in the petitioner's property.

"'If the wife has not sufficient property to maintain herself, the Judge may award alimony to her, and may also order the husband to provide her with funds to prosecute or defend the suit, if she be in need of them.

"'A convert married to several native wives will have to make them all respondents in the suit.'

"The provisions of the Bill, with reference to native wives deserted or repudiated by their husbands on religious grounds, are the converse of those just recited, with the exception of the last."

A Bombay paper records the fact that a large crowd of Bhattias and other Hindoos left the town by special steamer to attend the inauguration of a Jain temple, built at a cost of ten lakhs of rupees, at Pallitana, by the head broker of Messrs. Nicol and Co. Besides this, the founder paid the expense of the visit in the case of each pilgrim, and kept him for four days while there. The number is estimated at 20,000. The Jains are the smallest and

richest of the great sects which have sprung from Hindooism. It would be curious to compare the amount of the capital made from cotton in Bombay spent on idolatry, with that devoted to benevolent objects. The Parsees are materialistic enough to spend nothing on their creed. The visitor to Bombay looks in vain for a decent "Agiaree" better than the petty specimen hidden in one of the obscurest lanes of Calcutta.

The *Indu Prakash*, the ablest of the native papers of Bombay, would extend the provision of the new Christian Marriage Act which forbids bigamy, to all classes in India. "Upon this point, all reputable morality, the higher feeling of the people, the keener sense of the more enlightened classes, are agreed, and it is exactly one of those cases where the law has to speak its little command, and the practice is doomed." At the same time the writer would regulate "that marriages of infants before a certain age should have the force of betrothals only, not the inviolable rights of accomplished marriages, but only the suspensive rights of agreements to marry."

Dr. Leitner, Principal of the Lahore College, has induced Pundit Munphool and other native gentlemen of the city, to unite in establishing a Society for the Diffusion of Useful Knowledge through the vernaculars and for the revival of Oriental learning. The Society, which is to meet in the Siksia Saba, the building of the Female Education Committee, proposes to accomplish its objects by the "publication of papers on literary, educational, and social questions; the consideration and, wherever practicable, the carrying into effect all suggestions for the amelioration of the condition of the people; and the opening of a Free Public Library and Reading Room at the Siksia Saba."

The Rev. M. A. Sherring, of the London Missionary Society, describes a recent ordination at Benares:—"Enclosed is a programme of the services which were held last week in connection with this Mission, on occasion of the meeting of the District Committee in Benares. The services were of a most interesting character, and were very well attended. The most important of all, perhaps, so far as the welfare of the Mission is concerned, was the ordination of our senior catechist, Patras. The Mission chapel was well filled; and amongst the congregation were the Revs. Smith, Leupolt, Fuchs, and Stern, of the Church Missions of Benares and Gurruckpore, whom we were gratified to see present on such a solemn and interesting occasion. Most of them were acquainted with our native brother, and all thought, with ourselves, that, in ordaining him to the ministry, we were taking a right and proper step. I need not say how much my own mind had been exercised on the subject for months previous to the ordination; but I became more and more satisfied that it was not only an act of justice to Patras that he should be ordained, but that, as a pastor, his influence among the Christians, and the

people generally, would be greatly increased. The first part of the service was in English, and was commenced by Mr. Blake, and concluded by Mr. Storow, who delivered the Introductory Discourse. After this, the Hindustani portion of the service began, when the Rev. Káshi Nath Dutt asked the questions, which were severally replied to by Patras reading from a carefully prepared paper. Next came the Ordination Prayer, which was offered by myself, the brethren of the Committee, with Káshi Nath, uniting in the imposition of hands; and Dr. Mather delivered the charge and terminated the service.

"The answers to the questions were excellent, and I am sure all must have been satisfied with them. The answer stating the confession of faith was clear and explicit. I do not think it necessary to send you a translation of these replies; but were I to do so, you would be much pleased with them. Dr. Mather's charge in Hindustani was most earnest and impressive. The senior missionary of the Church Mission said afterwards, that he wished several native brethren of his Mission (mentioning their names), who were not there, had been present; and he hoped it would be printed. Altogether, the service was one of great solemnity, and the remembrance of it will, I doubt not, be retained by the brethren present, European and native, for many years to come.

"But the moral weight of this step I already feel to be very considerable among the native community. An impetus has been imparted to our work of a novel character. The native Christians have begun to be conscious of a spiritual power residing among themselves, of which they were previously unaware. Instead of being so dependent upon the missionary in regard to all topics, as formerly, they will now, I hope and believe, learn to look up to one raised from among themselves, who is capable of giving them advice and of settling their difficulties. We have now two ordained native brethren in the Mission—Káshi Nath Dutt, from Bhowanipore, and Patras, both men of prayer, devotedness, and zeal. I thank God that He has given us such men.

"My mind is greatly comforted and encouraged as I look forward to the future history of the Mission. I believe we have a glorious career before us. Our bazaar preaching and our schools are exerting a great influence over the heathen in the neighbourhood. Only a few days ago, to my great surprise, two of the chief priests of a renowned place of pilgrimage near the Mission, to which it is said some 40,000 pilgrims annually resort, attended by seven or eight disciples, visited the Mission—for what reason, do you suppose? To abandon idolatry, and to embrace Christianity. They were not baptised at the time, however, on account of some trivial difficulty which they raised among themselves, not against the rite of baptism, but in regard to the order of precedence in which they were to be baptised: some wishing that all should be baptised at once, while others wished that some should be bap-

tised at one time, and some at another. I have still hopes that some of these men will avow their faith in Christ. But what struck me with immense astonishment was, that priests deriving considerable revenues from the offerings of idolators, one of whom, of seventy or eighty years of age, was a man well known, I should say all the way from the Punjab to Calcutta, should voluntarily come to us to express their faith in Christ as their Saviour. May the Lord show mercy upon them, and bring them into His fold! I feel assured that we shall receive the earnest prayers of yourself and the Directors for the prosperity of this Mission, and for the blessing of the Lord to descend abundantly upon our new ministerial brother Patras."

The Rev. Edward Porter, likewise of the London Missionary Society, describes an ordination at Cuddapah:—"I have to inform you of the public ordination of our native brother, Mr. Joseph Mason, to the responsible office of the Christian ministry, in connection with the Mission Church at Cuddapah and the surrounding stations attached to it. This interesting service took place in our Mission chapel at Cuddapah on the 19th of December, when a large and attentive audience, consisting chiefly of East Indians and natives, was present, and listened with deep attention to the various discourses then delivered."

China.

PEKIN is surrounded by wall within wall. The outside wall is sixteen miles in circumference. It is of massive masonry, being sixty feet high and forty feet broad, with nine great iron gates, each surmounted by a lofty tower. It is a proof how much prejudices are being softened down, that foreigners, who not long ago were refused admission to the gates, are now allowed to enjoy a promenade on the ramparts. The central space is called *Kin-chang*, or "Forbidden city," because it contains the palaces, and cannot be entered without permission from the emperor. The roofs of the building, being slated with yellow porcelain, gleam in the sunshine like burnished gold.

In the other parts of the city several long streets run parallel to each other: they are broad and dusty, and throw off on either side numberless alleys, where are the private residences, the broad thoroughfares being occupied with shops. These shops are not attractive in appearance, being low and shabby, not a few of them displaying old furniture and old clothes for sale. But the throng of people at once arrests attention, it is so motley, and unlike all to which an European eye is accustomed. Here comes "a high Mandarin," riding in a green sedan, borne on the shoulders of eight men. Numerous horsemen lead the way, with their heads dressed with peacocks' feathers and precious stones, while several carts, drawn by mules, and destitute of springs, bring up the rear, and convey the other attendants of the great man.

Yonder comes a caravan of Bactrian camels. They have long hair, and two mountainous humps, between which a Tartar wedges himself as naturally as if he had been born there.

There, under that awning, you see a man who is entertaining an audience with a tale from the history of their country. Further on a mountebank is displaying the suppleness of his joints, or exhibiting his powers of deglutition in swallowing all kinds of indigestible things; and all along the thoroughfare you may see men cooking and eating in portable kitchens, or shaving their heads and plaiting their tails in the open air. Indeed, the street seems to be regarded as private property, and used for all kinds of purposes. There the heathen kneel down on the bare ground and perform their devotions. With wedding processions carrying gay banners, and funeral trains with melancholy music and white mourning habits, and a thousand other strange objects, a street in Peking is a small panorama of the empire.

Turn now into an alley, or smaller street, and inspect the architecture of private dwellings. A low brick wall on either hand is all you see, with ranges of small windows peeping out like the loopholes of a battery. These windows are glazed with paper. Whatever is rich or beautiful within, is jealously concealed from view.

The houses, none of them more than one story in height, are hidden by these blind walls. They are covered with earthen tiles, floored with brick, and supported by wooden pillars. The rooms are usually ranged in a hollow square around a paved court.

Peking was a fine city once; but it is now in a state of sad dilapidation. It still contains a large population—wholly given to idolatry. Every square has one or more Pagan temples; and every family has its household gods! When shall these temples be supplanted by the churches of Christ, and household gods give place to the family altar.—*Church Missionary Gleaner.*

Madagascar.

WE ("Missionary Magazine" of the London Society) have been gratified during the past month with an interesting and instructive letter addressed to the Home Secretary by the Rev. Robert Toy, who has been labouring in the capital since September, 1862, and has therefore witnessed the progress of the Mission from the time of its re-establishment after the death of Queen Ranavalona. Mr. Toy is the minister of the most numerous native church and congregation in the city of Antananarivo; and in the following letter he reports his labours not only in the capital, but among the villages of the surrounding country, in which there are no less than fifteen congregations enjoying his superintendence. He says:—

"The actual increase of the number of persons who attend the different places of worship in the

town has for some time been very trifling; but of those in regular attendance, a considerable number have come forward during the year as candidates for baptism and church-fellowship. Since the arrival of the new missionaries two fresh churches have been opened, but their congregations have been made up chiefly from the other chapels.

"With respect to my own work, everything seems going on as satisfactorily as I could wish. During the year we have put up a good, substantial clay chapel, much larger, and in every respect better, than the old one, which, besides being too small, was built so hastily as to be scarcely safe to worship in during a heavy storm. I never miss a month without baptising several. Last Sunday eighteen were baptised, and seven more have already given their names for the following month. The number of members now on the church book is 220, and upwards of thirty are waiting to be admitted.

"In addition to the church at Ambohipotsy, I have now under my care *nine country churches*. These I continue to visit as often as possible. Our great want, with reference to the latter, is teachers and the means of supporting them, the churches themselves being all too poor to do so, many being slaves, and others possessing nothing besides a little ground for growing rice. A few good teachers placed in some of the country towns might be most advantageously supported by the Society. They would carry on the school during the week days and preach on the Sunday. The churches, in some cases would be able to do a little in the way of supplying them with rice, so that the expense to the Society need in no case exceed a dollar and a half or two dollars a month. With a number of well-trained, earnest men stationed in the districts occupied by each missionary, to whom they should be responsible for the efficient discharge of their duties, a great accession of strength, at small cost, would be acquired, and the good done, I am satisfied, would be incalculable. Unless, too, some such arrangement be made, it is almost useless to send out a schoolmaster qualified to train native teachers, as the money spent in their education would be in most cases thrown away. There is not a congregation in the capital that supports a teacher, the only money received for that purpose being the pence of the children, which scarcely in any case exceeds three shillings per month. If anything is efficiently done in the country towns at present, it must be by receiving some such trifling help from the Society.

"I still continue to give instruction to the young men formerly taught by Mr. Ellis, and am in hopes that the time spent over them will be productive of beneficial results. For some time after the revolution I confined them exclusively to the English language, but I am now doing all I can to give them a more general education."

We have also received a long letter from our venerable friend, the Rev. William Ellis, in which

he repeats former statements to the effect that, both in the capital and in different parts of the country, the prosperity and extension of the Mission are most encouraging. The following brief passages will afford our readers pleasure:—

"One of the largest churches in the capital has recently taken a step the most important that any church has yet taken, tending to the stability and permanency of Christianity in the country. They have agreed to provide an annual stipend adequate to the necessities of their two native pastors; and there is no reason to doubt either that they will fulfil their agreement, or that other churches will follow their example.

"Increased attention has been given to the schools in connection with the several congregations, and proportionate encouragement has resulted."

"Glad tidings of the extension of the Gospel in distant parts multiply upon us, and the congregations and churches, both in the immediate and more remote villages, manifest tokens of steadfastness and prosperity. New chapels have been erected in several, and others are in progress. At Ifaty, about five miles to the north of the capital, the people have built one of the best finished native chapels which we have yet seen in Madagascar. They have fitted it up with minister's room and vestry; and, though large, it was, on the day on which it was opened, well filled. I have during the last few months repeatedly visited the Christian villages in the northern part of Imerina, and have been greatly encouraged."

The first agents of the Church Missionary Society have arrived in Madagascar, and have begun their work at Amboanio in the province of Vohemare. Communications are published from them in the "Church Missionary Intelligencer." The Rev. T. Campbell writes in his journal:—

Nov. 11.—If any of our friends at home imagine that Madagascar is Christianised, they are labouring under a fatal delusion. The people here are sunk in the grossest sin and ignorance, and morality is a thing totally unknown among them. I tried to preach to the people thrice to-day, and am happy to say they listened very attentively; and I heard some of them repeating the name Jesus Christ several times, as if they wished to remember it.

Nov. 12.—The long-expected Governor came to town to-day, with all his train, consisting of about fifty women and twenty or thirty soldiers, and almost as many officers. The women were clothed in lambas of every hue, white predominating. They led the *vau*, and followed each other in a line; behind them came the wife of the Governor and her little child, sitting on a *filauzana*, or palanquin; behind her came about a dozen men, carrying swords. They were dressed in all sorts of European dresses. One had hussar's red trousers and a black coat; another, a bright green coat and a straw hat; another was completely equipped in the suit of a

French naval officer; and some appeared to be Kroomen on board an English man-of-war. Altogether they were a motley group. Next came a man upon a filauzana, clothed with scarlet, and having a curiously-shaped hat upon his head, not unlike a bishop's mitre. I was told that he was a kind of soothsayer. A number of half-naked soldiers followed him, carrying a gun and bayonet over one shoulder, and a long spear over the other. The band, consisting of drums and fiddles, preceded the Governor, who brought up the rear. All the women of the place followed him up closely, singing and clapping their hands. As soon as they came opposite to his house they held a kabary, and the intervals were enlivened by several tunes from the band, but the fiddles were completely drowned by the noise of the drums. After the kabary the Governor sent for us. We told him our business, and produced our credentials. Charles Le Bon placed our wishes before him in most eloquent terms; and he expressed his delight at our coming among them. His name is Rainikotomavo. He is about forty years of age, and not at all unlike the Rev. Charles Kushalle, who was lately ordained by the Bishop of Mauritius. He has not yet settled about a house for us, as he is obliged to hold another kabary with the officers upon this subject.

In the evening he sent for us again, and requested us to sing with him, which we did for about an hour. He seems to me to be a thoroughly good Christian man. He showed us his Bible, which he had buried in the earth during the reign of Ranavalona. He told us that he knew our old Malagasy teacher, Simeon Adrianomanana.

Nov. 13: Lord's-day.—The Governor sent for us this morning at about eleven o'clock, and requested us to sing with him, which we were not slow to do. After singing for a long time, Mr. Maundrell read the first chapter of the Acts of the Apostles. I then asked His Excellency if we might pray, and told him I should use the Litany. I led the service, and Mr. Maundrell and Charlie responded. The Governor expressed himself much pleased with the Prayer-book. After remaining in his company for about two hours and a half we left, and had a walk through the town. It was not unlike a fair-day in a country-town at home, as all the people were busily engaged in selling their eggs, poultry, &c. One man offered to sell me tobacco; and I took this opportunity of telling him, and all around me, that I was a Christian, and that Christians did not buy or sell on the Lord's-day. They seemed perfectly satisfied at this, and talked about it among themselves. Afterwards I tried to preach on the Commandments, and was listened to with great attention by a considerable number of people. They expressed themselves much pleased with them, shaking their heads, and saying, "Very good, very good." May the Lord breathe upon these dry bones, that they may live!

Nov. 14.—I had several conversations with the Governor to-day, and find him to be really a man

of God. I only wish that he had more power than he has. A Governor in Madagascar is absolutely nothing. Before he can do anything he must consult all his officers, and if *one* of them objects, the Governor's proposition comes to nought.

Nov. 15.—Came on shore early this morning in order to arrange our house a little, while Mr. Maundrell remained on board to write his letters. I put our house in order for the time being, as we do not know at present whether we shall settle in the Hova town of Amboanio or here at Hiarana. There is no town or village called Vohemare. This is the name of the district, or county, as we would call it at home; and Amboanio would be the county, or assize town.

While I was arranging the house the Governor and his wife paid me a visit, and were much pleased with the appearance of everything. He is always attended by an officer and about six soldiers. These men guarded the doors while His Excellency was in the house.

In the afternoon the Governor's wife and child visited the "King Radama," and had tiffin with us on board. She is a very nice person, modest and lady-like in her way, and, as far as I can judge, she is a good Christian woman.

During the day a good number of people came into our house to look about them, and I took the opportunity of reading to them the first three chapters of Genesis, and tried to explain them. I was greatly helped in my explanations by the shrewd remarks of some of the people.

In the evening Mr. Maundrell opened his harmonium, which is at present in the Governor's house, and played several tunes, while I sang. The music soon drew together a houseful of people; and although the instrument was out of tune, and Mr. Maundrell only a tyro, yet his music had almost the same effect upon them as the lute of Orpheus had on the immediate creation.

The latest intelligence we ("Church Missionary Intelligencer") have received respecting our Madagascar Mission, is contained in the following paragraph from a letter of the Rev. P. S. Royston, dated Mauritius, Jan. 7, 1865:—

I received letters and journals last evening from Messrs. Campbell and Maundrell, which I must postpone to next mail, as I have not yet had time to read them. They were both well and hopeful, living in their "own hired house," a few miles inland from Vohemare, in a cooler, healthier, and more important place—the usual residence of the Governor of Vohemare. He is most kind to them, and they consider him a pious Christian. The "Queen's messenger," a most important officer, had just left for the capital, to obtain, if possible, the royal permission for them to reside in Madagascar. He was kindly disposed to them.

The Missionaries of the Propagation of the Gospel Society have also reached Madagascar, and taken

up their head-quarters at Tamatave, a sea-port on the east coast. One of the missionaries thus describes the commencement of their work :—

“There are so many things to tell that I hardly know which to tell first. I shall pass over our doings at Foule Point, except the account of the way in which we spent the evening there. We were shown to the house in which we were to sleep at six o'clock, and were told that when dinner was ready we should be fetched. Imagine us, then, entering into a neatly thatched house, the floor of which was a sort of cane, covered with mats. In two corners were two bedsteads, in the third was a Malaguese candlestick, and as this was a novelty to me, and is, I dare say, to you, I will describe it: it is simply an iron rod, about two feet long, one end pointed, and the other made into a sort of hook; near the hook is a sort of cup; the pointed end is sunk a little way into the ground, and a piece of bullock's fat is placed on the hook, whilst in the cup is a piece of lighted wick, the blaze of which melts the fat, and thus supplies itself with fuel—a simple, but good idea. We had not been in the house long when we heard some singing, and presently from thirty to forty people walked in. These were the Christians of Foule Point, who had come to see us. For nearly two hours they remained with us, singing, reading, and praying. Of the former they seemed to be never weary. Nearly all of them were Hovas, who had been instructed at the capital; but they showed a pleasing instance of their devotion and genuine feeling by teaching the natives around them. One middle-aged woman, who was very earnest, had been taught in this way: her avidity for reading the New Testament was remarkable. This woman had learnt to read in middle age, on purpose to read the Testament. One young man who was there, told me after we reached Tamatave that many years ago he had risen to the rank of ninth honour, but was degraded to the rank of a common soldier by Queen Ranavalona for his Christianity. He was sent as a soldier against the Sakalaves in the north, where for his bravery he was made fourth honour, and soon after sixth honour, and he has since then risen to the rank of eleventh honour. Such was our evening with these people, and I can assure you I was exceedingly gratified at the evidence which they afforded of the transforming power of the Gospel. Next day we were too late for the ship, and had to travel by land. The journey was very interesting, but I must pass on. Our first English Service was attended by the principal English residents. No one responded; however, that is better now, every one responds. We want some more singing; please to send us a dozen and a half of ‘Hymns, Ancient and Modern,’ small-size, and six of the large, with tunes. Our Malaguese Service was commenced on Sunday, the 11th of September; present forty or fifty, very attentive. Prayers, lessons, and Litany were read in Malaguese. Second Service, Sunday the 18th; present about seventy. To-day I gave them a short address which I had

written in Malaguese, and they all understood. Third Service, Sunday the 25th; present at least 120. I heard to-day that the Romish priests had spoken from their pulpit against us, warning their people not to have anything to do with us, for we were heretics: comment on this is needless. We are going on quietly, but surely. We began our school with one scholar; we have now thirteen. We have a French Service on Fridays, and I hope soon we may establish another Malaguese Service on Wednesdays. The Governor is kind and obliging; and everybody is attentive, and, so far as we can see at least, living respectably in everything but the relations with Malaguese women. This is the great evil of society here: I hope our teaching may have some effect on it. As to our wants, they are not large: 150*l.* and a bell would fit us up with a house, a church, and a school, exclusive of the internal fittings which would be needed for the two latter. At present our house has to serve the purposes of residence, school, church, and dispensary; 30*l.* or 40*l.* would enable us at once to have a decent house, with a large room attached, which would serve the purpose of a temporary school and church; but from want of funds we are meanwhile sadly crippled.

British Columbia.

A COPY of a newspaper from British Columbia was recently laid before the Committee of the Church Missionary Society, giving an account of a visit of some gentlemen to the Society's Mission station at Metlakahla. It states—“On reaching this place on the coast, about seventeen miles from Fort Simpson, the party were astonished to witness all the external and internal evidences of civilisation. There are about 600 natives residing in the settlement, and they live in comfortable wooden houses, built in modern style, and with glass windows. The interior of each dwelling is divided into separate apartments, and what little furniture they contain is kept in good order and clean. There is a garden attached to each house, which the owner cultivates, and in them all Mr. McKenzie saw excellent growing crops of potatoes and turnips. The people, both male and female, are all comfortably clad; the result of their own industry and provident habits. The village contains a church, part of which is used as a school during the week. Mr. McKenzie attended divine service on Sunday, and was amazed at the sight of the large congregation of native converts assembled. Their deportment and solemnity during the service, he declares, could not be excelled by any Christian congregation which he had ever previously united with in worship. Mr. Duncan read the Church Service, and afterwards preached in the Indian language. It was evident to Mr. McKenzie and his companions that the natives took a deep and intelligent interest in the services from beginning to end. The apathy and listlessness which are observable in the counte-

nance of an untutored Indian have entirely departed from the Metlakahltas. Most of their faces are remarkable for an animated appearance and intelligent expression. Mr. Duncan teaches school during the week, and instructs the natives how to use the appliances of modern civilisation in cultivating their gardens, building their houses, and sawing timber, as well as many other useful arts. He also superintends the village store, acts as magistrate, settles all disputes that may arise, and, in fact, has his hands full in performing the arduous labours which

devolve upon him, and which have resulted in such complete success as scarcely to be believed, unless, as Mr. McKenzie states, it has been witnessed. The contrast between the Fort Simpson Indians, among whom Mr. McKenzie resided last winter, and the inhabitants of Metlakahltla, is like that between darkness and light: at Fort Simpson all are in gross ignorance, barbarism, degradation, filth, and evil; whilst at Metlakahltla, civilisation, progress, enlightenment, cleanliness, and Christianity, are everywhere observable."

SUGGESTIONS AND REPLIES.

THE RUSSIAN ECCLESIASTICAL MISSION IN PEKING.

TO THE EDITOR OF "CHRISTIAN WORK."

DEAR SIR,—The article which appeared in your January number on the subject of the Russian Mission in Peking, contained no information of very recent date as to the proceedings of the present staff of Russian ecclesiastics in the Chinese capital; but I was prepared to supplement that article by intelligence which had reached me from missionaries in Peking, and I only waited till I could be put in possession of more ample details concerning the operations of the body referred to. I expect further particulars by an early mail, but meanwhile I am sure the few facts I have now to communicate will be interesting to your readers.

The Russian ecclesiastics now in Peking have commenced an active propaganda, and their converts already number three hundred. Fifty were added during the past year. They have built a chapel at a village near Tien Tsin, with money subscribed by the people. All this has been done during the five years that have elapsed since the Treaties were made, securing the toleration of Christianity. This is a decided step in advance, as previously the Greek Church in Peking had taken no active measures to bring the Chinese and Manchu people among whom they dwelt, within the pale of the Christian Church. We would therefore give the priests composing the present mission-staff full credit for their zeal and success. They no doubt are acting under authority, and perhaps have been provoked by the presence and activity of the Protestant missionaries to take aggressive steps upon the heathenism around them. It is to be hoped they will not indiscriminately receive all who offer to join their communion, without examination and careful testing of motives and character. The Roman Catholic missions, by the neglect of this careful dealing with professed converts, and by exercising no vigilant care and proper discipline, have swelled their numbers with worthless materials. *Such* converts become a scandal and a reproach to the Christian name, and so put stumbling-blocks in the way of sincere inquirers.

The present Archimandrite, the chief of the Mission, has endeavoured further to promote the

efficiency of his band of workers by preparing and publishing a series of religious works in the Chinese language. He has also put in circulation a version of the New Testament. I have not yet ascertained whether this is one of the already approved translations, or whether he has made one himself. At any rate, the zeal displayed in disseminating the Christian Scriptures is a favourable sign, and will bring these members of the Greek Church into a much more pleasing affinity with the Protestant Missionaries now in the Chinese field, than they can ever possibly enjoy with the Missionaries of the Church of Rome.

I am sure our own brethren in China who have devoted themselves to the spread of the Gospel there, will hail with large-hearted charity the efforts of members of another Church, so long as they are employed in circulating the Scriptures, and teaching only what they learn from these inspired records.

I am, &c., W. S.

THE CHOTA NAGPORE MISSION.

TO THE EDITOR OF "CHRISTIAN WORK."

SIR,—Your article on "The Chota Nagpore Mission" in *CHRISTIAN WORK* for this month, appears calculated to give a false impression as to the Church Missionary Society.

"Why, papa, you told me all wrong!" exclaimed a young lady a day or two ago, after reading the above article. "How so?" replied her father, a member of the C. M. S. Committee. "This article is quite different from what you told me." "So much the worse for the article," replied my friend.

As each of your readers may not have a father at hand competent to state the facts, I request your insertion of the following copy of the venerable Gossner's letter to the Committee of the C. M. S. When that Society, after full and careful deliberation, declined to accept the transfer from the founder of the Mission, and, with a rare magnanimity and liberality, gave £1000 to enable it to maintain its struggle for a separate independent existence, as the representative of a different section of the Christian Church, it is not very probable that it should now covet the charge. I believe I speak the mind of the Committee in stating that they would far rather the

work should be continued "in the same spirit and on the same footing as Gossner has set the example of."

I am, Sir, yours faithfully,
H. CARRE TUCKER, C.B.

41, Finchley Road, N.W., March 8, 1865.

The following is Pastor Gossner's letter:—

"BERLIN, Dec. 4, 1857.

"BRETHREN,—It is not unknown to you that I have by the grace of our Lord Jesus Christ been endeavouring to do something towards the promotion of the Redeemer's kingdom in India.

"But entering now my 85th year, and feeling that my strength is beginning to fail me, I must, I am aware, sooner or later cease entirely from all active and efficient superintendence of the Missions which I have been instrumental to establish.

"Desirous though I am, however, to put the work into other hands, the Lord seems at least not willing to give me a successor here to carry on the work so as I should wish.

"I therefore purpose in the Lord to transfer the said Missions as they are, and the not inconsiderable funds and means I have, to the care of the Missionary Society of the Church of England.

"Illness prevents me to correspond myself with you on the subject. I have in consequence, with the consent of my Committee, authorised the Rev. Emil Schutz, who is our senior missionary to the Mission amongst the Coles in Chota Nagpore, not merely to lay my wish before your Society, and to ascertain your views, but to come to an eventual arrangement, should my offer appear to you to deserve attention to be acceptable.

"Committing all into the hands of our gracious Redeemer, and praying that He may guide you to come to a conclusion most conducive to His own glory and the enlightenment of the benighted races of India, I, with the members of my Committee,

"Yours in the Lord,

"JOHANNES GOSSNER,
TESMER,
THAMM,
A. BEYERHAUS,
F. NIGUEL."

"To the Committee of the Church Missionary Society, London.

LADIES' SCHOOLS IN ITALY.

TO THE EDITOR OF "CHRISTIAN WORK."

SIR,—It has been matter of great regret to me that the "suggestion" you kindly admitted into your pages last October has called forth no "reply." It may be that, had the subject been followed up in some of the succeeding numbers, it had not so entirely escaped the attention of those to whom that appeal was addressed. But I could scarcely ask a second hearing, while I had nothing new to

say. Now, however, that I can present my case under a more favourable aspect, I would again ask permission to bring it before your readers.

I do not yet despair of enlisting in this good cause the personal services of some of those who, endowed with this world's goods, have heartily received that saying of our Lord Jesus, "It is more blessed to give than to receive." But the proposal, as made in October, may have seemed a formidable one to those inexperienced in such work at home, and naturally apprehensive of greater difficulties in a foreign country. The indispensable requisite of a thoroughly qualified governess was only postponed until some one able to undertake the pecuniary responsibilities should come forward. That requisite has however been supplied at last. A lady of more than ordinary qualifications for such service, an Italian subject, yet educated in the Protestant faith, one thoroughly acquainted with the country, and the peculiar character and circumstances of its people, and at the same time experienced in the management of schools, is ready to give her services so soon as funds can be put at her disposal. I insert a few lines from this lady's letter (the English all her own): "Your letter gives me the wish to overcome difficulties in order to occupy myself with a work so highly interesting. I do hope you will find means towards establishing a school at——. At any rate I would do my best to establish it, looking for a house, furnishing it, printing the prospectus, finding masters, &c. When your plans are settled, and your pecuniary help secured, I will if you like send you an estimate of the first year's expenses."

I add a few lines of a letter from the Rev. Mr. Buscarlet, of Naples. After bearing a high testimony to this lady's qualifications for the work, he adds, "It is a most important part of Evangelistic work, and if it is not taken up in the right way, there are other influences which would be brought out, influences which would not be truly useful to the advancement of Gospel truth."

It will indeed be a great disappointment if, when so important a point is secured, our progress should be arrested for want of the necessary funds. No better plan for meeting this difficulty than that already proposed, has yet been suggested.

Were the heavy responsibilities of house rent and housekeeping undertaken by one or more individuals of moderate fortune, what else would be needful at the commencement of such an enterprise might be procured in the way of donation.

Let me still hope that some may be found with whom the gifts of fortune are more plentiful than the ties of home and kindred, or to whom a residence abroad would be beneficial, did it likewise offer interesting and profitable occupation—an opportunity of working for the Saviour whom they love, and of seeking the good of those less highly favoured than they themselves have been.—I remain, Yours, &c.,

J. E. L.

IN MEMORIAM.

A. H. WRIGHT, M.D.

MISSIONARY IN NESTORIA.

WE have just borne to the grave a most estimable brother—the Rev. A. H. Wright, M.D.—who had laboured by our side during the long period of twenty-five years. Seldom does the grave close over so much worth, even on missionary ground. Most appropriately might we designate him, “the beloved physician;” “the disciple whom Jesus loved.”

Dr. Wright brought into our field talents of a high order, which were richly cultivated, and under the heavy pressure of missionary life, both as a preacher and a physician, as a coadjutor in the department of our mission press, and a most successful pacificator between the oppressive Mohammedans and the poor suffering Nestorians—all his fine natural powers rapidly developed and expanded, and his Christian character attained a measure of symmetry and maturity which we seldom behold in a mortal.

His work was done, and well done. His missionary life was a very laborious one, more so than that of any other missionary who has ever been in Persia, unavoidably so from the number of departments that rested upon him. The wonder is that he was able to bear that heavy pressure so long, rather than that, after a quarter of a century, he has fallen under its weight.

Dr. Wright was quite distinguished as a linguist, being able to speak with equal ease the Syriac, Turkish, and Persian languages; and being a ripe scholar in some others, he had just commenced the work of preparing a translation of the Scriptures into the Eastern or Tartar Turkish—a language spoken by many millions, and in which the Bible has never existed. He was eminently qualified for that important work, which must now rest on other hands.

But yet more was he distinguished as a devoted Christian man and missionary. After twenty years of severe toil, without the respite of a single month, his health broke down, and he went to America to rest and recruit. He returned to us three months ago with health somewhat improved. As he resumed his place and labours, after the severe self-sacrifice of leaving his beloved family behind, and coming out accompanied only by his eldest daughter, as a comfortor for him and a helper in our Female Seminary, he seemed to have reached an unwonted height of consecration. All unconscious to himself, as he moved meekly about among us, his face seemed to us to shine like the face of an angel. He was much among the sick, both to administer to their relief and to comfort them, diffusing an atmosphere of love and joy and peace wherever he went, till he was himself seized of typhus fever, that fearful angel of death to so many missionaries in the East, which proved such

to him after a sickness of twelve days. He died on the 4th inst. I hardly need say that his end was peace. His death is very extensively and profoundly lamented here by all classes, by whom his precious memory will be long and sacredly cherished.

While we as missionaries deeply deplore his removal, and the irreparable loss to our work, we would still be grateful to God that He sent to Persia such a fellow-labourer, and has spared him so long.

As ever, very truly yours,

J. PERKINS.

W. J. HOGE, D.D.

(AUTHOR OF “BLIND BARTIMEUS.”)

THE following sketch of the closing scene of the life of this eminent writer and Christian is given in a letter of his brother, Dr. Moses D. Hoge, of Richmond, published in the *English Presbyterian Messenger* :—

“Up to the time of his illness he continued to reside at the parsonage, next door to the church in which he ministered in Petersburg; but when the enemy commenced shelling the city, it was deemed expedient to remove him to some country-place, where he might be free from the perils and excitement of the siege.

“He was accordingly conveyed to ‘Dellwood,’ about five miles from Petersburg; and very soon after both the parsonage and the church were repeatedly struck by shells, showing that his removal was a timely and necessary precaution.

“I had heard of his dangerous illness, but was detained by sickness in my own family until Sunday evening, July 3, 1864, when I went over in an ammunition train, and reached Dellwood about nine o’clock.

“When I entered his chamber, after embracing me tenderly, his first words were: ‘Brother, there has been much that was bitter in this dispensation, but I would not have escaped it if I could, because it has taught me so much of the love of Christ. More confidently than ever can I say, I know that I love Him.’

“He seemed physically stronger than I expected to find him, and so natural was his appearance, so cheerful, and occasionally even playful, was his conversation, that I was inclined to hope he might yet recover. This hope was strengthened by the conviction that the God in whose service he delighted would not cut him off in the flower of his days, and in the midst of his usefulness, while so great a work for the country and the Church remained yet to be accomplished.

“But the next day (Monday) he was evidently much worse. He was passing through deep waters. Occasionally his mind wandered, but a remark made

to him, especially on any religious topic, would quickly recall him to consciousness, and he would become quite rational again.

"The morning of Tuesday, the 5th, dawned in cloudless beauty. The increasing light revealed the change which a single night had wrought in his appearance. He was evidently sinking, and yet the expression of physical distress which his face had worn the previous day had entirely passed away. His eye was bright, his countenance was serene, and his intellect unclouded.

"Looking around, he asked, 'Why are so many of you gathered about me at this early hour of the day?' I replied, 'Because the doctor tells us that you are not to be with us much longer, and we wish to be near you while we can, and to hear whatever you may desire to say at such a time.'

"Is it decided,' he asked, 'that I am near my end?' I told him that was the doctor's opinion. He smiled very sweetly, and said 'Could I have my way, I would go to heaven now—now' (looking up, and clasping his hands); 'how sweet it would be to be permitted to go at once, and be with my Saviour. And yet I am somewhat surprised at this announcement, for I passed such a comfortable night, and am so free from pain this morning, that I do not feel as if I were dying. Had I known it sooner, I might have spent more time in prayer; but there has been no hour in which I could not say, "Father, thy will be done."' Then his thoughts were evidently attracted heavenward again, and toward Him who had been the supreme object of his love and the chief theme of his preaching; for he added, 'I could tell of Jonathan Edwards, and of many wonderful authors and poets, but they are all comparatively low down—Christ! Christ! Oh, the glory of Christ!'

"After sending loving messages to many absent relations and friends, and expressing the hope that his death would be sanctified to the conversion of some in whom he felt a peculiar interest, he requested that preparation should be made for the baptism of his little son William. While these were making, he said, 'My death will be as easy as the baptism of this child. Both death and baptism are consecrations to the Lord. After the service was over, he said, 'Now take my little boy and place him in the sunlight!' I took him to the window where the beams of the rising sun were shining brightly, and held the child for a few moments in the immediate rays. He gazed at him with unutterable fondness and admiration, while with bare arms and head illumined by the radiance as with a halo he disported himself in the fresh air and golden light of the morning, and then said, 'Take him away; I am satisfied.'

"He then dictated the following message to his Church and its elders:—

"My dear people, I have not preached to you as I expected, and would have done in a more quiet and regular pastorate. I have not presented such trains of thought, or discussed truths in as

thorough and orderly manner as I desired. My preaching has been less doctrinal and systematic than was my purpose. My reason for this is, that I have had to "preach to the times," using that phrase in its best sense—in the sense of having to comfort and encourage the afflicted; and often have I found my church so full of soldiers, that I have had to turn aside and preach exclusively to them.'

"Conversation continued during the morning, interspersed with intervals of silence—silence occasionally broken by the distant thunder of the guns of the enemy shelling the town—in which he seemed absorbed in meditation and communion with God, when only his lips moved, and no sound could be heard. After one of those pauses he requested that the 7th chapter of Revelation should be read, commencing with the 9th verse: 'After this I beheld, and lo, a great multitude which no man could number,' &c. As I read it slowly, his hands were extended, and his face beamed with a light and joy almost seraphic. When I had ended, he said, 'That almost carried me away. I was there among the heavenly worshippers.' * * * * *

"Never can I forget his manner, so rapt, so full of holy triumph, as he joined with us in the words—

'Till then I would thy love proclaim,
With every fleeting breath;'

his face beamed with a joy which I thought no earthly countenance could express, and his voice grew deeper, mellow, and fuller as he said—

'And may the music of thy name
Refresh my soul in death.'

"After a brief pause, he said, 'I know little of music now, but soon I shall be listening to the perfect harmony of the universe!'

"After lying silent a while, with his eyes closed, he opened them very wide, and seemed to gaze intensely on objects around him, and said, 'It is dark—dark; but never mind that, it is only natural darkness. I am dead, physically dead, but spiritually alive in Christ Jesus—for evermore.'

"He had little more to say after this. What more was there to say? He closed his eyes, and continued to breathe more and more softly, until a little after eleven o'clock he fell asleep in Jesus.

"That evening about dusk his body was placed in an ambulance, and I brought it over to Richmond. It was a lonely ride, through the dim woods and along the intricate roads of Chesterfield county. As I lay stretched on the straw alongside of my dead brother I had full leisure to contemplate the greatness of my loss. We reached Richmond as day was breaking. The funeral services took place from my church at ten o'clock. He was buried in Hollywood Cemetery, near the grave of a little boy of his own, who sickened and died from exposure to heat and fatigue consequent upon the long journey to Virginia (*viâ* Nashville) from New York, when he resigned his pastoral charge in that city, in the summer of 1861.

NEW BOOKS

BEARING ON

CHRISTIAN WORK.

MADemoiselle JALLOT was the daughter of a Protestant father and a Roman Catholic mother, of whom she afterwards said, "they were both pious, and I believe them to be now happy.*" She herself, in her own neighbourhood of Tours, was regarded as 'a pillar of the Church of Rome, to which she clung with great veneration. At the same time she clung equally to a Bible that she had received from a friend. "I would," she writes, "if it were necessary, willingly sacrifice whatever I am most proud of possessing—yes! everything, without one exception, for this precious treasure. None but God knows the value I attach to my dear Bible. I read it every morning and evening, and make numerous discoveries in it. If you but knew how short the Sundays seem to me with this book, and the letters of Duquel and Fénelon, which, with you, I admire. Duquel and Fénelon," she significantly adds, "were not of the same Church, and they were both happy—at least such is my firm conviction." Her faith was slowly and gently fashioned into strength, and continued sorrows were bringing her nearer to Christ. Her health was infirm; one relative after another was taken from her; and the English family where she was received as governess was broken up by death. She was still, as she fancied, a sincere Roman Catholic, when, "on the morning of Christmas day I rose early, in order to go to the Communion. I went to the Cathedral, where I found an aged priest, who, I believe, is prebendary. He was ready to hear me confess to him, at which I rejoiced, but not long. The following colloquy passed between us:—'Is it long since you have been at Tours?'—'I left it some time ago, but I stayed in it for three years.' 'When and where have you communicated?'—'At Loches, on the last day of All Saints, 1st November.' 'Are you connected with English people?'—'Yes, sir, but I do not go to their place of worship, nor do I enter into religious discussion with them.' 'What do you do with them?'—'I instruct their children.' 'Undoubtedly they make you promise not to speak to them of religion?'—'I have promised nothing, sir; but I think it would be injudicious to talk to them of my religion, as children have no discretion, and I would lose entirely the confidence of their parents.' 'Although my questions seem disagree-

able to you, they are not ill-timed, but very important. What do you think will become of those children should they die out of the true Church?'—'I believe that they will go to heaven by the same way that I hope to be there myself.' Then, with a great exclamation, he said, 'Your sentiments at the foundation are not bad; but they are corrupted with the poison of heresy. Go, go to another; as for me, I cannot receive you at the communion with an anti-Catholic belief.'—'But why do you excommunicate me when I do all that the Church requires of me?' 'And what importance do you attach to what the Church enjoins? You do not agree with it, and I declare you to be on the road to ruin. You may look in vain for salvation so long as you have these sentiments.' I then said to him, 'Sir, if I am on the road to death, God will not leave me in it, because I will pray to Him, and He will lead me in the way to eternal life. I know, and am convinced by experience, that He saves those who pray to Him.' 'Pray, pray, that is good; but remember that God has commissioned us, by St. Paul, to tell you that you are on the way to death. I declare, once more, that your principles are anti-Catholic; you are impregnated with heresy; salvation will be refused you. If you do not change your opinion you will be rejected by me, by the whole Church, and by God.' I was fatigued with this conversation, and I said, perhaps with a little impatience, 'whether the Church condemn or absolve me, I shall not be the less saved.' 'I find in you,' said he, 'only Protestantism;' then, with great anger, 'Do not annoy me any longer; go to another, if he will receive you.'—'You know that another will not receive me when you have refused me.' 'He may do as he chooses,' said he, and shut the door of the Confessional." She was stunned at first by this disappointment. She went from parish to parish, but the first refusal determined all the rest. Not seeing the Archbishop, she found his principal curate, "the most indulgent I have met with at Tours; but he would receive me only on one condition, and that was to part with my dear Bible, or only to read it by the Romish interpretation, 'because,' he added, 'all the schisms which have arisen in the Church for several ages have been caused by reading the Scriptures.'" A time of great struggle now began, and lasted in agony for three months. She was excommunicated. If she went further she dreaded being called a rene-

* *Ripe for the Sick; being Memorials of Mademoiselle Désirée Jallot.* With a Preface by J. R. MACDUFF, D.D. 1865.

gade. She was afraid to speak to a Protestant minister, lest she should become faithless to her baptismal vows. An English clergyman did visit her, however. In April she went to Protestant worship, and what touched her most in the sermon was *free pardon*. At Easter she communicated; with fear, because transubstantiation was that which held her longest in the balance. At Whitsuntide she kept her second communion with joy. For two years she continued to suffer estrangement from old friends, and to enjoy increasing happiness in communion with God. Then in the spring of 1840 she was led into the valley of the shadow of death, and vowed that if it pleased God to spare her longer, her life should be devoted to the heathen. She had already read Mr. Judson's memoir with great admiration. In June, 1840, she was preparing to go to India for the Society to Promote Female Education in the East. In the autumn of the next year the young governess reached Bombay, and, undeterred by illness, threw herself enthusiastically into her work. "Within two months," she writes, "I can read alone without my Pundit." Her missionary life was brief. In April, 1842, she sank under a severe attack of cholera. For the closer portraiture of this pure, simple, and faithful soul, and the particulars of her life, which have been accidentally recovered after a quarter of a century, we trust many readers will refer to these little memoirs. Mr. Nesbit caught the spirit of it when he wrote to one of Mademoiselle Jallot's earliest friends, "May the beginning, and continuance, and close of Désirée's course be ever present to your mind, to solemnise and elevate, to purify and gladden it!"

Mademoiselle Jallot's conversion is an illustration of the principles so admirably laid down by Mr. Saphir.* To determine what conversion is, to strip it of all the accidental circumstances that have obscured its meaning, to collect the Bible teaching upon it, to show the infinite variety of God's work upon the soul, and the utter incapacity of human rules to limit spiritual forces, yet to bring out the unity of spiritual result,—this is a work of great moment to the Church. It is a subject that needs to be most delicately, wisely, and reverently handled; one in which most certainly those only see who bring with them the power of seeing. Mr. Saphir's treatment is marked by clear and picturesque originality. In sixteen sermons, various instances of conversion are selected from the Bible, and reviewed with a spiritual insight, knowledge of life, and intellectual grasp, that, even in our age of preaching, take one by surprise. Let any one read *Saul*, or *The Philippian Jailer*, or *The Woman of Samaria*—to single out three where it is hard to single any—and he will find himself in a new atmosphere of thought. It is the spirit of the sixteenth century, still more of the

noble Württemberg theology of the eighteenth, that lives and speaks again. There is as much thinking packed in one of these fine discourses as many men would spread over a volume; and the style, charmingly transparent and simple, carries on the interest to the end. We have many eloquent appeals from the pulpit, philosophical discussions of the principles of theology, abundant easy and readable homilies; but sermons that exhibit such a thorough penetration into the Word of God, that take one so completely into the heart of it, that are so full of devout thought and strong manly power, have long been rare. To all who are in trouble of spirit; to those whose friends entreat counsel about repentance and faith; and to all ministers in the cure of souls, this book will be an invaluable help. But it has a much wider interest. A new preacher has risen among us, not for a moment to be confused among the crowd of sermon writers, distinctly occupying his own place; and a preacher of that stamp is always a new power in the Church of Christ.

Mr. Horton has chosen the eighth chapter of the Epistle to the Romans as the basis of five and twenty excellent and brief sermons.* They are both simple and intelligent, and answer what they are meant to effect—the edification and comfort of private Christians. They are excellent for home reading, and will be the more welcome to many from the frequency with which they are illustrated by our hymnology. Mr. Dale's volume has a larger aim.† He has studied the Epistle to the Hebrews in an intelligent spirit, and has given the public the result, as he gave it to his congregation in Birmingham, in seven and twenty sermons. They are exegetical and homiletic; a style of preaching in which it is difficult to preserve the proper mean. With less exegesis the sermons would have hung better together. Exposition on this principle is, no doubt, the most valuable and most difficult of all pulpit work; so difficult, that while Dr. Vaughan's Doncaster Sermons furnish an admirable example, they are almost a solitary example.

Dr. Cumming always writes what people read, but his last book is not one of his happiest efforts.‡ It is hard to say sometimes whether the illustrations are for the lessons or the lessons for the illustrations; but the lessons are plain, abundant, and brief, and those who have little time to read will find in them an earnest and patient teacher.

In *The Targums on the Pentateuch*§ Mr. Etheridge has furnished a help to Bible study for which

* *The Fullness of the Blessing of the Gospel of Christ; a series of Lectures on the Eighth Chapter of St. Paul's Epistle to the Romans*. By the Rev. T. G. HORTON. 1865.

† *The Jewish Temple and the Christian Church; a series of Discourses on the Epistle to the Hebrews*. By R. W. DALE, M.A. 1865.

‡ *The Life and Lessons of our Lord, Unfolded and Illustrated*. By the Rev. JOHN CUMMING, D.D. 1865.

§ *The Targums of Onkelos and Jonathan Ben Uzziel on the Pentateuch*. Vol. II., Leviticus, Numbers, Deuteronomy. By J. W. ETHERIDGE, M.A. London. 1865.

* *Conversion: Illustrated by Examples recorded in the Bible*. By the Rev. ADOLPH SAPHIR, Greenwich. Revised Edition. 1865.

students will thank him. There is no doubt of his competence to translate these old Jewish commentaries, and the translation is easy and clear. Those who are not students will scarcely be attracted by them, although they would find them more interesting than they think. Mr. Etheridge proposes to continue his work by translating the Targums of Ben Uzziel on Isaiah, Jeremiah, and Ezekiel. The two volumes already published are issued at so reasonable a price that no scholar has any excuse for being without them. Another and very useful help to the student will be found in Mr. Wilkinson's "Personal Names of Scripture,"* while it is sufficiently popular to make it a readable book to any lover of his English Bible. The author does not over-estimate its importance when he says that it is a subject "which must commend itself to the attention of seekers after Divine truth, if it can be shown, as it is proposed to do in the following pages, that the personal names recorded in Holy Scripture are, in many instances, illustrative of the history, customs, national character, institutions and religion of that race which has exercised so wonderful an influence." "A real relation," he says again, "between the term of a name and a historical fact, or between its sentiment and some co-existing article of religious belief, may be frequently established upon sound exegetical principles. Spiritualisation is founded upon no principle but the theory and creed of the individual spiritualiser." Mr. Wilkinson applies these principles to the names of God, names compounded with these, names formed from those of heathen deities, birth names, sacramental names, and others. It is an intricate and unfamiliar study, in which cautious and wise guidance is imperative. It requires a keen critical acumen, large sagacity, and much self-denial of plausible and pleasant but hasty fancies. And those who use this book most, will most readily acknowledge these qualities in the writer, while the interest which every one has felt about these old Bible names is sustained in every page. The value of the book for reference is enhanced by an index.

Another proof of the wonderful popularity of Leigh Richmond's *Young Cottager*† is afforded by an effort to turn it into verse; the attempt is not encouraging. Because Mrs. Sewell has written some Christian ballads that will live, it does not follow that all good stories must be done into ballads. Our English ballad metre is treacherous, moreover, and for all its seeming ease will discomfit any but true poets. Here are four verses not measured off into lines. "It was a glorious afternoon, a sunny afternoon in May. Now they have just come back from church. Rosie was thinking all

the way; Granny was sitting in the porch with the great Bible on her knee. Her little grandchild standing by, looked out on what she did not see, for she was thinking. Till, at last, her Granny looked at her and smiled, and stroked the chubby little hands. 'Granny, I love you,' said the child; 'but, Granny, you're so old, so old. You'll go and leave me by-and-by. O Granny!' and the tears came quickly. 'I want a friend who will not die.'" Is that a ballad?

"He shone upon the table cloth,
For father's dinner laid;
He shone upon a cup of broth,
For the living baby made."

Horace Smith never wrote such a parody of the *Lyrical Ballads* as this unconscious one. Yet, with their creamy paper, luxurious type, and broad margins, these rhymes may be carried down to mothers' meetings by benevolent ladies, and inflicted on audiences worthy of a better fate. The "short pieces" at the end are such a relief, with their simple feeling, that they are almost as good as if they were better.

The *Children's Wrong* is a small thunderbolt, forged against "the outer darkness of orphaned, homeless, boarding-school existence."* School is another word for "a blighted life." "Who would search a playground for examples of self-denial, kindness, or precision on small points of honour?" "Chicanery, tyranny, petty selfishness," are all we can expect. This is very melancholy. But here is the obverse. Tom can't make out his Latin; tells his father, who "lays aside his newspaper and bends himself to the task of explanation for an hour perhaps, or more." A theme is proposed on Washington. At school the poor boys are losing their time and spirits searching books, before they begin; but Tom has only "to ask his mother, or else sister, in order to be directed at once to what he needs." Home training and influence are invaluable, as the writer sees, but he is bewildered how to supply them. He can only see in every school-room a hideous seed-bed of evil.

Joe Witless is a pleasantly told story, and may be read quite independent of the apology pleaded in the preface, that "it has been written during a protracted illness."† It is meant to do good, and is without plot. But it is genuine; written from experience of life, and with sympathy. It seems to be the first effort to tell a story in print, and if so, the authoress will soon discover where her powers lie. She may be satisfied that Joe will interest thousands of little readers, and perhaps reach and reclaim some of his own kin.

* *Personal Names in the Bible, Interpreted and Illustrated.* By W. F. WILKINSON, M.A. 1865.

† *The Young Cottager, and other Stories, in Rhyme.* 1865.

* *The Children's Wrong; a Book for Christian Parents.* 1865.

† *Joe Witless; or the Call to Repentance.* By ELIZA B. HUNTER. 1865.

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